ZIONS HERALD

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To Keep The Spark Of Hope Alive

NOVEMBER 3, 1948

FROM COVER TO COVER

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READERS WRITE

Timley Service

I want to thank you for the excellent and timely service you have rendered your readers in publishing in those five issues of ZIONS HERALD the analysis of the platforms of the four political parties contending for election in November, comparing them with the official pronouncements of The Methodist Church.

The whole is a piece of careful and painstaking work. The arrangement of the material and the impartial way in which it is treated make the series a compendium of current political knowledge, the careful reading of which should enable any reader to vote with understanding as well as conviction.

(Rev.) ARTHUR HOPKINSON,
Greenfield, Mass.

Methodist Pronouncements

Thank you for publishing the series of articles entitled "Methodist Pronouncements Compared with Political Platforms." If we meant what we said when we said it, then it is right to tell the world about it. If Methodism is to influence decisions at the place where they are made, then we must help elect the men whose positions come the closest to our pronouncements. Your series of articles points this out. Congratulations in taking seriously the things that we have said and applying them to the issue at hand. This time the HERALD is a herald of Zion.

(Rev.) JOHN K. MONTGOMERY,
Natick, Mass.

The Churches And Russia

The churches are being forced into a position which demands the formulation of a foreign policy. The continuing rivalry between the U.S.S.R. and the western powers is the situation which requires the churches to make a decision either to ignore the international problem or to take some definite stand one way or another.

Until recently it has been sufficient for the churches, through the various denominational and interdenominational councils, to issue statements worded in the customary idealistic phrases. Without becoming involved in the dangerous situation which always goes with being specific, the churches have made statements about "winning the peace." However, the times are such that the church is being forced to the wall.

If it is possible to take an objective view of the whole situation, it would seem that the diplomatic exchanges between the U.S.S.R. and the we have been characterized by a determination to hold the line and make no compromises of any kind. This suggests that there is an important issue of some sort which is not being discussed, because the items of open controversy are declared to be of a soluable nature so far as either side is concerned.

If there is an issue beneath the surface, that is where the church must find its opportunity to show its leadership. There is only one way to lead and that way is to be out in front. To put it another way, the church must size up the situation and take sides on an issue before it has been brought out into the open.

Let us risk a guess as to what the concealed issue in the current crisis may be. We think it is the question of whether or not there will be western interference in eastern Europe. By eastern Europe we mean Poland, Bulgaria, Romania, Latvia, Estonia, Finland and Czechoslovakia.

If Russia is determined that she is going to form eastern Europe into a Soviet bloc and thus create a sort of "Monroe Doctrine" of the U.S.S.R., then it becomes apparent that this is the issue which lies beneath the Berlin problem.

Let us assume that eastern Europe is really the basic Russian interest. Upon the basis of that assumption several facts become clearly established. The first fact is that Russia already holds eastern Europe in much the same way that the United States once held Texas. The second fact is that the U.S. has consistently been worried because of th sion of the U.S.S.R. into that sector.

The problem is, shall we concede Europe to Russia? The immediate of the western powers is one of fear with suspicion: fear that Russia will content with that concession, and s that she will use eastern Europe to ch economic life out of western Europe she does rest content with the conce

There is another question which i point, and that is whether the west moral grounds for trying to throw out of eastern Europe.

The World Council of Churches o felt that it could not take the side western nations in the current dispu if it had been asked to declare its with regard to the Soviet policy in Europe, it would have found agreem any statement utterly impossible. Th problems involved are too complic

The failure to take a stand, one another, on the question of eastern thus characterizes both the World Co Churches and the United Nations. I seem obvious that this is the basic which must be decided before any hope can be enjoyed that the United will be able to proceed in the effort t and solve other pressing problems.

Let us try to imagine what would if the western powers took the initi a bold sweep of compromise which accept the fact that the Soviet Union will continue to be, the dominant p eastern Europe. The compromise wou to be an agreement to refrain from e determine the political and economic eastern Europe.

What would happen if the western openly agreed to let the Soviet have in eastern Europe? Who knows? Th question is, what will happen if the powers refuse to permit the Sovie ahead with her plans for the nations ern Europe? The answer to that one because war is inevitable if that c followed.

That leaves us with the necessity openly declared foreign policy which the real issues. If the church can some means whereby it can open up issue and promote a discussion of there will be some reason to say church is taking a position of leade these troubled hours. Failure on the the church to declare the issue (w think is the issue of eastern Europe) i ity a failure to risk the perils of le The church must run that risk or ac guilt of following the secure and well pathway which is marked by the n feet of the saints who have tended until the events of history have been before expressing an opinion.

(Rev.) J. EDWARD CARO
Albany, Ne

Airmail Letter From Germany

CHARLES F. BOSS, JR.

ıave never been living in so dangerous a moment. living in a volcano which may erupt at any mo- The 'three nations corner' (where three sectors gether — American, British, and Russian) is the ngerous place in the world right now — the most e." These were the words of our district super- ıt, Dr. Ernst Scholz.

'air lift" is a thrilling drama. You can time it by ch, and it is about as regular as the heart-beat. ttle variation as the minute hand counts three, plane hits the dust. Often I woke at night, turn- bed lamp on to check the "lift" by my wrist watch; ıree minutes the roar of the engines could be heard ırnack House where I stayed. One evening at dusk six planes in succession; they were crossing the sun every two and a half minutes. The Germans ıe Americans come now not to destroy, but with ɔmbs' or 'rice bombs'." Can the airlift be kept up the winter? This question will be answered be- s letter closes.

Henry Crane, who arrived with me, and I visited ton Muelder, brother of Dean Walter Muelder of University School of Theology, who is at Berlin ıarters in the Division of Economic Affairs. From learned of the shifts from autonomous economic tration in the three Western Zones, to fused sub- d integrated staffs in the various economic divi- the three Western Zones: in food, agriculture, trade, commerce, transportation, man-power, com- ions. Probably much less surrender of autonomy ırred in the educational and cultural fields. In the he German government in the Western Zones is ed to initiate economic development although a sory veto is maintained by the occupying govern- Also, it has been necessary to create an agency to e the work of E.C.A. (Marshall Plan). This has in the Joint Export-Import Agency (JEIA) about nore and more will be heard in ensuing months. ts must be drawn up with foreign firms, for in- Later, I may be able to draft a more detailed nt on the factual basis of the economic situation nany and Austria.

view in Berlin is that the Russians — or the Ger- mmunists at any rate — have deliberately created ent situation. With or without Russian inspiration w holds that, in any case, it is the technique or of Communism. If in a congress, conference, or ıeeting a result seems likely to be adverse to the ınists, they seek to break up the meeting. They ɔrkers out into the streets to riot or create demon- s, they threaten to cut off rations, they promise ly more, they threaten loss of position, etc. The ınist Party is very thoroughly and ruggedly or- . It is the Socialistica Einheit Deutschland (Social Unity Party — SED). It is good on the house-to-house (every-member) canvass. It is "up" on street demonstrations.

The first large Communist demonstration occurred before I reached Berlin. It was credited with bringing out an attendance of 75,000. I *did* attend the big demonstration put on by the German people in support of the Western democracies and saw the Communist flag pulled down and the shooting which resulted in the death of a fifteen-year-old boy. It is unfortunate that a very small group out of the 250,000 or more persons present should have precipitated violence. The great throng which I watched assemble was orderly — very orderly; workers, housewives, mothers pushing babies in their carriages, automobiles, motor trucks, horse-drawn vehicles, and bicycles, — vehicles of every size and description. If anything, the newspapers under-estimated the size of the crowd. I would have placed it as 300,000 up. I got permission to climb to the top of a large truck from which to take some photographs. The crowd was in the foreground and the monument to the bravery of the Russian soldiers — with a single Soviet soldier on guard — was in the middle background, and in the farther background was the partially destroyed Reichstag, with only a skeleton dome left, on the steps of which were the flags and speakers. The crowd reached far out — a half mile or more from the Reichstag, upon every knoll or upon old statues and building ruins in the area that was the Tiergarten. The demonstration, I found during the ensuing days, had tremendously lifted the spirits of German Berlin and had greatly increased the support of the Western democracies, not only in the Western Sectors, but in the Eastern as well.

One German said, "If the Western powers go out of Berlin, then you have closed the last door of discussion, the last door of negotiation, and the last hold on the solution and settlement of the conflict with the Soviet Union. If the Western occupying powers leave, Berlin will then become Communist. Only one power can really help — the United States. There is no other. To retreat from Berlin is to lose Germany to the Communists."

John Crane and Mrs. Crane, of Washington, D. C., were among our friends in Berlin. Through Mrs. Crane and her friend we got to see a very unique center where freedom of discussion is participated in by members of the three democratic parties: S.P.D. (Social Democrats), C.D.U. (Christian Democrats), and L.D.P. (Liberal Democrats). The house is the former home of Nazi Foreign Minister Ribbentrop. It is now a Trade School named the Leuschner House. This is extraordinarily appropriate. Leuschner was the leader of the underground during the Hitler era. He was a labor leader, Social Democrat, unionist, and minister of the interior for Hesse. In this house, hard pressed victims with too little food may get a meal also. The house is being rented, restored, repaired, equipped by a very attractive, intelligent, and sacrificial

German young woman who might have used her money for furs, new car, or other things which young people like.

I held conferences with business men of Berlin, with church leaders of other denominations, with newspaper representatives, and with others — including lay leaders in our churches. Among the more important were these with Erik Reger, publisher of *Der Tagesspiegel,* one of the two dailies now published in Berlin; Dr. Bruno Doehring, Ober Dom Prediger (chief Cathedral preacher), university professor, former court preacher for the Kaiser, and for thirty-five years the preacher of the Kaiser Dom (cathedral), during the Kaiser, Hitler, and present regimes, preaching "the unsearchable riches" in accordance with truth as he sees it. His membership, the largest in Berlin, is scattered through all four sectors. The Kaiser Dom Church is located in the Eastern Sector, but the pastor resides in the British Sector. I wish space permitted a full account of the above and other interviews.

Before closing I want to share an interpretation supported by the *highest* authority in Berlin:

(1) *Should the American forces remain in Berlin?* Yes, for psychological reasons especially. Hope, courage, confidence in democratic procedures, is growing. If the Americans pull out, this will probably collapse. From my own observations in eastern and southerstern Europe, strong hopes there would probably collapse also. The focus of the whole problem is, at present, Berlin.

(2) *Why didn't American forces use armored trains to break the blockade?* Because this would have constituted an act of aggression against the Soviet Union. The United States will not want to be the aggressor.

(3) *Is the support of democratic forces growing?* Yes, and in a healthy, wholesome manner. The United States failed democracy after the First World War; if it bet Germany and Europe now, it will be a long while be the opportunity comes again, if ever. There is a st revival of support for democratic forces and a corresp ing growing opposition to Communism.

(4) *Can the "airlift" be kept up after bad weather in?* Yes, the technical problems can and will be me is up to the German people whether they want Amer forces to continue; it is up to American public opinic is up to the United States administration and Cong The Office of Military Government, U.S., is in Berli carry out the policies laid down by those responsible. I know that General Clay believes we should "carry in Berlin, in non-provocative, unfrightened, quiet stre supported by the basic agreements, and by considera for the peoples of Europe. The technical problems been solved and the "lift" can weather the storms of w and spring!

(5) *Are there risks involved?* Yes, there are great immediate and long-range, in any course we may fo If the Soviet Union attempted to stop the airlift by ar force, this could mean war.

(6) *Do the authorities anticipate war?* No. We never had reason to believe that the Soviet Union w war. We do not believe it does. The United States not want war and will take no aggressive step or p cative act which might result in war. (In quiet, nor ligerent faith and confidence there is strength!)

(7) From all I can gather, I believe the governing f in all *four* sectors, if given full authority from home, settle the present tension. There is no evidence to contrary, and there is still a considerable degree of g will.

Christianity And Politics In England

DAVID WESLEY SOPER

An Interview With Dean W. R. Inge

The gracious lady, Mrs. Inge, was kind enough to invite me to tea, and, while awaiting the appointed hour, I roamed about through the churchyard and within the sanctuary at Brightwell Berks. Parts of the building, the south arch, dated from the twelfth century, and both Roman and Anglican priests had ministered at its ancient altar. A few days earlier I had listened to the chants in St. Paul's Cathedral, where for twenty-three years William R. Inge had been the celebrated dean. I had mused on the idea that the London Cathedral named for the first non-Roman Apostle had been guided by Anglicanism's great Evangelical.

The dean, at 87, possessed all the intellectual keenness of earlier years, and produced one epigram after another as we talked. I sat close to him, to assist in overcoming his slight handicap of deafness, and, with Mrs. Inge as original conversationalist and counselor, the interview, begun before tea, was continued afterward. I felt myself at times transported to another world, a world removed from two great wars, a society of lords and ladies, a spacious, gracious time. It was the dean who brought me again and again, with his words of concern and wisdom, to the of the present.

My first inquiry concerned the dean's estimate of rent trends in Anglican theology. It was his reasoned viction that contemporary Anglicanism suffered fr lack of original Christian thinkers. I pointed to the found contributions of Paul Elmer More, T. S. Eliot Arnold J. Toynbee of the present, but he was thin of previous generations and of professional theolog He was sympathetic to the work of More and Eliot sad that Toynbee's remaining volumes might not be pleted in time for him to read them. He had recent viewed the single volume Toynbee, among his articles for English journals, and was immensely pl with the work. It was his critical opinion, however, some of Toynbee's terms were misleading, in parti the term "Internal Proletariat." Christianity had been, in his estimation, the religion of the proletari we understood the word today. In view of Marxia sociations, a more exact and edifying term should been substituted.

dean deplored the present surrender of L. P. Jacks ıch New Testament criticism, which left nothing g, and reduced Christ to an insignificant Galilean ast. "A mountain might bring forth a mouse," e dean, smiling, "but a mouse could hardly bring mountain." The Unitarian denial of the Diety of would add nothing to the stature of men, was at e preaching of a negation. At the other extreme ıe Anglo-Catholics, with whom the dean had very ıtience, for they were quite determined to do nothprevent a speedy surrender of liberty. There might rchy and solipsism in Protestant Christianity, acying its accent on freedom, but there was "no ı putting on handcuffs to keep one's hands from ." Protestant mystics would never admit that their with God was less objective than that of the of the Middle Ages. The mystics believed in the e reality of the God with whom they communed, re therefore guilty neither of anarchy nor solipsism, bedient to one Will. Psychological talk about states iousness, and so forth, did not describe true prayer. were not worshipping states of consciousness, but ıd communing with His Spirit. To place Chrisagain under despotic control would put Chrisin chains. It was not a chained and manacled nity that would save the world, but a Christianity use its full power for the resurrection of the hurit and the creation of a Christian society.

Inge considered the Christian teaching of the chilirst step in modern spiritual recovery. To this end, had to be given thorough training in the great f the Faith. Children could grow up only as paıen their parents were religious illiterates. The rent who knew the Bible could make its stories young minds. She described the first time she ted the story of the crucifixion to her youngest hard, killed in World War II just as he had beordained priest of the Church of England with a career before him. At the time of the story, Richbeen considerably less than ten years of age. After e had described in detail the sacrifice of the Lamb Richard had run out of the room in tears, and mself on the grass with arms outspread. "To e had sobbed, "that Jesus would do that for me. ust to stretch out my arms." Until mothers, and o, took it upon themselves to learn, and to teach, Testament stories meaningfully, how could the s "love God with all their hearts and love their as themselves?" It was the young imagination to be captured for Christ.

stians would not seek to nurture young minds ve of Christ, they should remember that Comınd Nazis were not so timid. The little minds er, and empty, and if they did not receive a filling, they would receive a lesser one.

ınge asserted that nowhere in the New Testa- l certainly not in the Old, was there any basis odern idea that all men were to be saved. If one t with a false objective, would he not be quickly disillusioned? Christ said nothing about receiving everyone; rather only the few would inherit life. "Many are called, but few are chosen." The multitude would, as Christ said, be drawn to Him, if He were uplifted, but as admirers, not as disciples. Christ would never cast out those who came, and whosoever would might come, but the masses preferred the broad to the narrow way and could not be persuaded. Disciples were to be made among all nations, but they were never expected to be majorities. They were rather to be the healing and redeeming minorities, the saving remnants, Christ's lights in dark societies. With this in mind, perhaps the work of Christ was going forward somewhat normally — not converting all men, to be sure, but converting as many as desired a strength greater than their own, as many as were thus ordained to eternal life.

A Smile Hovered Around

The so-called "gloomy dean" did not at any time, or in any degree, seem gloomy to me. Exactly the reverse mood seemed to be in all his thinking. A smile was perpetually hovering around the corners of his mouth, and in each dark problem of our generation he pointed out rather the hope than the despair. If he has been called "gloomy," it could only be because, like Jeremiah, he has lived in a time of distintegration whose follies were clear to him; yet, again like Jeremiah, when other voices offer counsels of despair, his voice speaks of light beyond tragedy.

He regarded himself as left-wing in theology and right-wing in politics, though upon definition his left-wing theology turned out to be Evangelical as opposed to Anglo-Catholic Anglicanism. He was neither a Fundamentalist nor a Unitarian, but a classical Christian, moved rather to Apostolic zeal than to a weak lusting after the comfort of an authoritarian church. In description of his right-wing politics, he quoted a conversation with Winston Churchhill, who had said to him: "Dean, I know what you are politically." "Yes," replied the dean, "the last whig." His interests lay, not with democracy, which he characterized as "rule by mass bribery," but with a leadership of merit, a responsible economy which sought to "render to every man his due." Socialism was simply a decadent democracy increasing the bribe offered to the masses in exchange for their freedom.

He seemed to have much in common with Churchill, whose address at Blenheim Palace I was privileged to hear, and with Robert Boothby, radical Tory M.P. from Aberdeen, whose striking lecture on British economy was delivered in my hearing at Oxford University. The essential Churchill emphasis was the doctrinaire quality of British Socialism, seeking with fanatical zeal to force its monistic dogma down the public throat, regardless of the evident consequences in decreased production, reduced exports, increased imports, enlarged public payrolls, and general mismanagement. Socialism was afflicted with schizophrenia: on the one hand it shouted the slogan, "We Work Or Want," and on the other pledged shorter hours and higher wages, paying no one for actual production,

(Continued on page 1047)

ZIONS HERALD

Published by the Boston Wesleyan Association

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.
Unsolicited manuscripts will not be paid for.

VOLUME CXXVI Boston, Nov. 3, 1948 NUMBER 44

Guideposts For The Camp Of Jesus

Not long ago this editor had a long visit with one of the distinguished leaders of the Jewish community. The question that came up for discussion was on the activity of organized Christianity in comparison with the life and ministry of Jesus. The Jewish friend was perplexed at the apparent inconsistency between what he believed to be "power politics" in some segments of the Christian church, as compared with the interest in the common man and the remedial ministry of Jesus. At one point in the conversation he said, "I think that if I had been a Palestinian Jew in Christ's time, I would have been in his camp!" Obviously the camp of Jesus does not attract him now. Why is this so?

The Christian most assuredly must accept first of all his place of personal responsibility for the welfare of society. Individual salvation can never be defined as salvation unless it relates the saved person to the process of saving the social order. Little minds have tried in vain to disassociate personal salvation from social salvation, but their argumentation is always futile because it leads to a dead-end street where souls perish in a decayed state of nothingness. The Christian who says that he is saved must also tell us what he is saved for.

Last week the executive committee of the Federal Council of Churches listed eleven guideposts for Christians in their judgments of economic institu and in their personal decisions in their several occ tions. They will be discussed in friendly and in ical fashion by most churchmen, but surely they important enough to command the respect of all ple. Here follows a digest of the eleven guidep

1. All ethical demands upon economic institu must take account of the importance of efficiency productivity in the satisfying of human needs as e tial marks of sound economy.

2. Christians should work for a minimum stan of living sufficient for the health of all and fo protection of the weaker members of society, su children, the sick, and the aged, against disadvan beyond their control.

3. All youth should have the right to equal op tunities to develop their capacities.

4. Economic institutions should be judged by effect upon the family. Social factors such as st ards of living, adequate housing, and the plannin cities should be watched.

5. It is a clear Christian responsibility to against racial discrimination and other special f of economic injustice.

6. Every able-bodied adult should take resp bility for supporting himself and his family. An nomic system that permits large-scale unemploy or long-continued unemployment for a few is gr defective.

7. Economic institutions should make constru use of the desire for economic security, the desi improve the economic condition of one's family desire for scope for one's capacities and for socia proval. The church should keep under the stro criticism those economic institutions which inc the self-interest of men and develop a moral cli within which money is regarded as the chief good in which success in acquiring it is most hi honored.

8. In so far as property is a protection to the sonal freedom of those who possess it, there is gr for the widest possible distribution of private erty. However, forms of property that give power over others stand in special need of moral cism.

9. Recognizing that some inequalities in the tribution of wealth and income can be justified cause of a difference of function, inequalities ge ly must be kept under the most rigorous moral s iny, particularly because those who benefit are

ived when they come to justify their own privi-
.

. Economic institutions should be compatible and also favorable to political freedom and to the lopment of a civilization in which the dignity the spiritual freedom of all persons are protected their participation in the common life en-aged.

. Economic decisions are in large measure group ions for which both political and economic forms rganization are necessary. The Christian's voca- includes finding his place within those political economic movements which hold the greatest ıise for the realization of the purposes that are expressed.

Open Letter To The President-Elect

ıce this letter is being written before the election t has been made, it is addressed with editorial ıess to President-elect Thomas E. Dewey. If by mazing miracle it is incorrectly addressed, then elieve that its contents might also apply to Presi- Harry S. Truman. We are sure that both men ɔe expected to understand our dilemma.

ıe purpose of the letter is to express our loyalty e great task that lies before the new administra- Religion views the world with many grave ap-ensions. We know that the United Nations need and we know that these United States need God. task in religion is to help men discover God and r a policy of human freedom we believe that must find God in their own individual ways. Re-ıs bigotry has reached an all time high because religionists have tried to outlaw other religion-ı this quest; indifference to God on the part of ast majority of the world, has been encouraged ıe separations within religious groups. We are ıt in the dilemma of wanting to help people find yet finding it impossible to fulfill our mission be- of our own divisions. Government shares the e with religion for this problem.

igion has a right to expect government to safe- religious liberty and we ask you to consider ılly the administration of government to provide safeguard. Totalitarianism has used religion as to control public opinion, but democracy can-ɔlerate such a practice. Democracy stems from and spiritual conviction, — without it "the e perish." Democracy's obligation to religion, therefore, is to see to it that all religion is given equal opportunity to carry out its spiritual task. You as the new President of the United States face a situation unique in the history of American democracy in this matter. For the first time in our history, appropriations for sectarian purposes have been granted by Congress and by the several state legislatures. Cases pending before the Supreme Court regarding the violation of separation of church and state indicate the breakdown in our nation on this important safeguard. You inherit a tradition of sending an ambassador to the headquarters of one religious denomination, and the continuance of an ambassador from this nation to the headquarters of the Roman Catholic Church constitutes an affront and an insult to all other religious groups. Either you must send ambassadors to all recognized religious groups, or completely discontinue this official laison with the Roman Catholic Church. Democracy cannot exist where one religion is given priority over another.

Before religion can get to the task before it, you must act on this entire question of religious freedom. If you try to play politics with it, you will make the matter worse than it now is: if you end the practice of preferential treatment you will give to all organized religion a common denominator from which it can work without bigotry. This done, religion can at once proceed to minister positively to the spiritual needs of this nation.

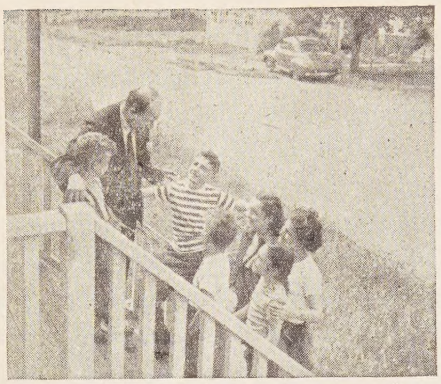
To Keep The Spark Of Hope Alive

Along with our church program for overseas relief we should recognize the importance of providing spiritual strength to our friends in need. Dr. James V. Claypool of The American Bible Society has wisely reminded us of the need of refugees, prisoners, and displaced persons for spiritual refreshment that will "keep the spark of hope alive."

Too often we give things that we do not need or want and salve our consciences by these acts of benevolent paternalism. Christian giving should always be for the purpose of curing ills and should be as valuable to the giver of the gift as it is to the recipient. The importance of the Scriptures as companion pieces to food and clothing that we send should be obvious. We should give with a purpose if our giving is to be Christian. The Scriptures deal with the cause for goodness — our gifts demonstrate the effects of goodness.

One Hundred Thirty Federal Street

BERNICE BURROUGHS



Mr. Caliandro visits with children

Two years ago, Chaplain T. M. Caliandro returned to the Italian Methodist Church, Portland, Maine, after months of service overseas. For him, as for many chaplains, the return to the pastorate marked the exchange of one strenuous job for another. During Pastor Caliandro's absence, Mrs. Caliandro, with the help of a layman, led the Italian service; a supply pastor and another layman, the English. With all the splendid work of those who kept the church going, many activities were necessarily curtailed.

For instance, at the Warren Avenue Church, a branch of the downtown congregation, located just outside the city, there was no one to lead the services or to visit in the homes of the members. And there was no one to carry on the radio work by which Mr. Caliandro had reached hundreds of New England homes where the Italian language is the household word. But the Italian church pastor and members thank God that the mission as well as the missionary survived the war experience, and that the only Italian Protestant mission north of Boston continues to serve.

No one knows exactly why so many Americans of Italian origin settled in Portland. Some of those who came were fishermen by trade, and the fishing fleets were in their attraction. Others came to help build the railroads, and to farm. Great numbers of those who came to the city beside Casco Bay have moved to other places in New England and farther west.

Like other missionaries serving bi-lingual groups, Mr. Caliandro knows that the success of his work is closely related to numerical minuses. When his people leave their poorer jobs for better ones, their plain homes for more comfortable living, they are on the way to new and better opportunities and their pastor rejoices with them, although the change often means transferred membership. The missionary church has had a distinct part in all this, for losses in terms of numbers often mean complete integration of the people into American life, which is an important by-product of bi-lingual churches.

The work of the Italian church in Portland is far from completed. No matter how many move into new income levels, there are hundreds of others who need the ministry of the pastor on Federal Street. His twenty years in Portland have marked him almost as much an institution as the two-story chapel parsonage. People other than Methodists look to the gold cross on the front of the brow shingled house and know that behind that cross is a stu and a pastor ready to serve. Recently he shared in t funeral service of a young physician of Portland who family requested that Mr. Caliandro speak at the syn gogue. The calls for assistance and counsel that con from non-church people have increased through the yea An approximate seventy-five per cent of those with who the pastor has contact are not numbered among the o hundred and fifty on the membership roll of the tw churches.

There have been many changes at 130 Federal Stre since the coming of Tommaso and Frances Caliandro bride and groom in 1928. The worshipful and artistic a pearance of the church is but one indication of the d votion to the church they have inspired in their paris ioners. In 1931, the members and their pastor took a gre venture in faith for their small number, and invest $8,000 to renovate the old mansion which had been t property of the Deaconess Home. Social rooms and chapel were provided for the first floor, a parsonage apa ment upstairs. That they built well has been proved the continuing usefulness of the building, but there was long struggle before the debt could be cleared. Even wi help from the Board of Missions and Church Extensio the building obligation was a constant concern to the co gregation until it was cleared in 1947.

Great joy and gratefulness to God was expressed by t church when the building was free from debt. Mr. Calia dro gives much credit for this fulfillment to the supp pastor who served during the pastor's absence and w refused to take any remuneration for his work but p ferred to apply the $1,000 (his allotment from the offic board) to the debt clearance. While the supply pasto spirit and gifts were outstanding, who can estimate t record of loyalty of this "so great a people" who carri on during the depression and war years?

Too often small mission congregations are haunted the specter of poverty in regard to property needs. T Italian Mission at Portland is no exception. No mecha ism has been devised to measure the increased effecti ness that could come to such congregations and past who might be freed from this burden. Working as ha as they can, and grateful as they are for assistance t comes from the Board of Missions and Church Extensio the Italian Mission each year faces some kind of financ emergency in regard to property. The latest is at the W ren Avenue Church where, after 30 years, the foundati has sunk to a level that makes the building dangerous unsafe for use. Necessary repairs, it is estimated will c more than $1,000.

Mr. Caliandro, like other missionaries, is embarrass by the constant appeals which must be made for help w the matter of property; but the burden is almost too hea for one hundred and fifty members to face, especia

n a good-sized proportion of the members are of ol age. Inflation, too, has made a difference in church me. "How can I ask my people to increase their gifts n I know they already are giving more than they can rd?" What answer can the church give to missionaries the Caliandros?

Ir. Caliandro's ministry is another gift of Italy to erica. As a teacher in his homeland he heeded the call ome to a new country and to a new calling shortly r the first World War. Then came another war, and Chaplain Caliandro became the pastor to the 114th General Hospital with a personnel of 800 and 1400 patients.

In referring to his twenty years in Portland, Mr. Caliandro likes to say, with a smile, "My people are so good. They don't know how to get rid of me." Let us "thank God," to borrow Pastor Caliandro's own favorite expression, that there are men and women like Tommaso and Frances Caliandro who are willing to work in the hardest places, and that there are loyal members who work with them.

See Here, Mr. Layman

JOHN T. D. FRANZEN

recent weeks I have been thinking of what I would t my church to be if I were a layman. Before sharing you some of these thoughts may I point out that I determined to say nothing which cannot be put to use ny church large or small.

Vith this promise of realism let us talk things over. Let state what I would want my church to be, and what s a layman, would be willing to do in helping to olish it.

the first place I would set aside a certain number of rs, say at least two, each week, apart from attending ne worship, in which to do a specific task in building 's kingdom in my church and community. It stands eason that such work must be executed after a plan fully prepared by the minister and heads of organizas. Imagine what could happen in *any* church if one dred persons each gave two hours a week in conseed effort. Two hundred hours each week devoted to developing of a program embracing every person and y need, could readily cause the church to gain a vitality uch strength as to make any undertaking possible. I persuaded that as a result such a church would soon sixty-five per cent of its membership present at the of worship instead of the present thirty-three per .

gain, if I were a layman I would let my minister w that I am praying for him and for the members of fellowship. A layman who prays for others will himattain a greater spirit and personality. Moreover, to he minister know that I am praying for him, will us closer in the bond of Christian friendship. I realas a layman, that ministers often travel a lonely road. layman can remove some of this loneliness by being ninister's friend.

urning now to another aspect I feel justified in reting that my church help me answer certain deepd questions. I want to know whether God actually ? If so, how? What is the meaning of my life? How I measure up to sorrow and tragedy? What does it to be a good parent? What are my responsibilities Christian to my community, nation and the world? can I overcome bad habits? How can I help my chilgrow into deep spiritual understanding? Unless my ch helps me answer these and similarly important tions, it is not doing its job. I am convinced that any ch can so arrange its program of education and preaching as to help in answering a person's quest for certainty and reliable guidance.

In this connection I would also feel it within my rights to ask my church to help me face the crucial issues at home and abroad by sharing with me what is the distinctly Christian interpretation. If, for example, the question of universal military training confronts the nation, I, as a layman, want my church to give its reason for opposing such a measure and what action I might take to prevent it. This calls for a program of adult education relative to the application of the Christian ethic in the arena of social responsibility.

Furthermore I want my church to outline definite areas in which its members can render a direct human service. There are so many in this mechanized society of ours whose jobs are routine, cold and lacking in all creativeness. It is the job of the church to help its people live creatively. This *can* be done. There are unlimited opportunities within any community for such direct human service. As a layman I would want to have a part in such a program in order to reduce human misery and loneliness and heartache.

Another side of the task of the local church is that of co-operation with other churches in doing concertedly the jobs they can do better by working together. The impact for good which such joint-effort can accomplish challenges me to help develop in my own church the spirit of willingness to work with other communions in matters pertaining to the promotion of the welfare of the entire community. As a layman I would seek to know the total program of my church and be willing to do my share in visiting those absent from the worship service, church school and youth fellowship. I would approach each person as a friend, not as one having attained more than they but as one concerned for every member of my church family.

Finally, I would do all I could to help maintain the buildings, the equipment, and in promoting full responsibility for the financial support of those who work for our church.

It is my reasoned judgment that none of the above aspects are unrealistic or beyond reach. Rather, I fully believe that if you, brother layman, would consider each proposal and *begin* putting them into effect where *you are,* your church will become an instrument for unlimited good in this sick and tragic world.

PERSONS

Frank Edgar Brown, 89, the oldest member of the People's Methodist Church, Newburyport, Mass., passed away on Oct. 19th at his home after a brief period of failing health. Mr. Brown was also the oldest member of St. John's Lodge, AF & AM. For many years, Mr. Brown traveled through Vermont as a dry-goods salesman, retiring twenty years ago. He joined the People's Methodist Church about fifty years ago, transferring from the Second Congregational Church, Dorchester, Mass. He had served for many years as a trustee of the People's Church and also as Sunday school superintendent. The funeral services were conducted on Oct. 21st by his pastor, the Rev. Ronald A. Mosley.

Honoring the Rev. Dr. George A. Simons, their pastor, on the completion of fifty years in the Methodist ministry, the official board of Christ Methodist Church, Glendale, Queens, New York, conducted services Oct. 3rd, at which Dr. Lynn Harold Hough, a Drew classmate, was speaker. Tributes to Dr. Simons' 15-year-pastorate and earlier service in Europe were paid at a supper which followed, and a golden envelope was presented him with contents earmarked for a new doctor's gown.

Four district meetings in the interest of the pension fund campaign of the New York East Conference have been held in mid-October under the direction of the Rev. Paul DuBois who heads the campaign. Bishop G. Bromley Oxnam and Dr. Harry N. Holmes, conference lay leader, spoke at each of the meetings. They were held in First Church, Stamford, Conn.; First Church, Hartford, Conn.; Farmingdale, L. I. and Hanson Place-Central, Brooklyn.

Two Methodists participating in this year's Institute for Religious and Social Studies at the Jewish Theological Seminary of America, New York, are Professor Stanley R. Hopper of Drew and Professor F. Ernest Johnson of Columbia. Professor Hopper is scheduled for two lectures in the course on "Contemporary Spiritual Problems as Reflected in Contemporary Literature." Professor Johnson presides over a weekly series on "Goals of American Education" and gives the final, integrating lecture.

Mrs. Douglas Horton, president of Wellesley College and consultant at the first Assembly of the World Council of Churches at Amsterdam last summer, will be the speaker at the "World Community Day" program of the Boston Council of Church Women on Tuesday, Nov. 9th at 2:30 in the Mt. Vernon Church, Beacon Street and Massachusetts Avenue, Boston. Women of 60 Protestant churches in the Greater Boston area, representing 10 denominations, will take part in the service at which Mrs. Dwight Smith, wife of the Rev. Dr. Smith, minister of the Mt. Vernon Church, will preside. Co-chairman of the program with Mrs. Smith is Miss Agnes Winter of Commonwealth Avenue, Boston, who also attended the Amsterdam conference.

Mary Margaret Treat, six-months-old daughter of the Rev. and Mrs. Robert Treat, missionaries of Juneau, Alaska, was baptized in Central Presbyterian Church, Columbus, Ohio, Oct. 4th, following the first session of the District Superintendents Conference in the Advance for Christ and His Church. Two bishops participated in the baptism: Bishop Gerald H. Kennedy, of the Portland Area, which includes the Alaska Mission: and Bishop Richard C. Raines, of the Indianapolis Area, in which Mr. Treat holds membership in the North Indiana Conference. The Rev. B. B. Shake, superintendent, Warsaw District, North Indiana Conference, was the sponsor. Mr. and Mrs. Treat, who serve First Methodist Church in the Alaska's capitol city, traveled the Alcan Highway en route to the United States for their first furlough.

The Boston University Chorus will sing with the Boston Symphony Orchestra at the regular subscription concerts on Friday, Nov. 26th and Saturday evening, Nov. 27th. Under the direction of Dr. Serge Koussevitsky, the chorus and orchestra will perform the Faust Symphony by Franz Liszt. The chorus is being trained by its director, Dr. James R. Houghton.

Boston District W.S.C.S.

The fall meeting of the Boston District W.S.C.S. was held at Tremont Street Methodist Church, Boston, on Oct. 21st with an enthusiastic group of women in attendance. The program, on the theme: "Our Problems and How To Solve Them," was under the direction of Miss E. Louise Richardson, vice president of the district. Mrs. David Farnum discussed local society problems; Mrs. George Eycleshymer, Boston District president, those of the district; Mrs. F. Nelson Bridgham, the conference; and Mrs. Howard Selby, the jurisdiction. Mrs. Ernest Lyman Mills spoke in the afternoon on "Solving The Greatest Problem Of All." Bishop John Wesley Lord was presented and spoke to the group.

During the luncheon, Miss Clementina Butler presented to Mrs. Lord a small china cup, one of many given by the women of India to the former Foreign Missionary Society for use at the Columbus meeting twenty years ago. Another feature at the luncheon was the presentation of a birthday cake to Mrs. Ida Chase, a member of the Tremont Street Church, on her eighty-fifth birthday.

Mrs. Elsie Dickerman was chairman of the luncheon and Mrs. Azariah Reimer was hostess.

Harrisburg, Pa. (RNS) — Religious stitutions in Pennsylvania cannot be sued damages for alleged negligence, Daup County Court ruled here. In an opin handed down by Judge J. Paul Rupp it held the law "is perfectly clear" on charita and religious organizations being exen from liability. The opinion was rendered a damage suit against the Derry Street Uni Brethren in Christ Church, Harrisburg, Mrs. May L. Slabach, of Harrisburg. T woman said she was injured in a fall in church resulting from a hallway being i properly lighted.

Methodist Federation

The annual retreat of the Methodist F eration of Social Action of the New E land Conference will be held at the Newt ville, Mass, Methodist Church on Nov. 11 beginning at 4 p. m.

4:00 p.m. — "What Does God Want Us Do About Russia?" Dean Walter Mueld

5:45 p.m. — Supper at cost of 99 cents.

7:00 p.m. — "How Can We Restore C Liberties?" Dr. Allan Knight Chalm

Reservations for the supper should be s to the Rev. Robert Bergmark, 2 Keane R East Natick, Mass., not later than Mond Nov. 8th.

Mrs. Herbert F. Fulton

Mrs. Mary Senior Fulton, wife of the R Herbert F. Fulton, pastor of the Method Churches in Colrain and East Colrain, Ma passed into the life beyond in Worcester, C 14th. A memorial service was held in Wes Church Worcester, Oct. 16th, with the past Dr. George A. Fallon, in charge, assisted the Revs. Maurice L. Bullock, William Nordos and George E. Heath. Burial was Edson Cemetery, Lowell, with commit service conducted by Dr. Charles W. Jeffras

Mary Senior and Herbert Fulton first n as choir members in St. Paul's Chur Lowell, Mass. After their marriage, June 1912, she took over the responsibilities of parsonage mistress with complete devotion her husband and to his chosen work of t ministry. Her kindly, gracious personal made itself felt in all the parishes that th served. Her musical talents continually prov helpful. She had a rare artistry in her han resulting in beautiful decorations for differe parish events and in attractive favors at ma a church supper.

Three devoted daughters blessed the uni of these church leaders and now in th three homes are ten grandchildren who w sources of delight to this good woman.

The instincts of loyalty were very stro in Mrs. Fulton, binding her very close to h family, very close to the people in her h band's parishes, and very close to the wi interests of the church as shown in her fai ful attendance at practically all the meetin of her district and her conference.

Rev. Robert Harrington, minister of n Methodist Church in New Orleans, s been elected president of Samuel College in Austin, Tex. According nnouncement by the board of trustees, assume his duties on Nov. 17th.

Lili Poeld, wife of the Rev. Oscar spoke on "Twentieth Century Latvian s" at a meeting of the Baltic Amer- ociety of New England on Sunday on, Oct 31st at 3 p. m.

Rev. Arthur Hopkinson, Jr. has recent- n appointed Methodist chaplain at cks Chapel at Syracuse University, e, N. Y. Mr. Hopkinson comes to his sition from Ames, Iowa, where he was e minister at the Collegiate Methodist in charge of veteran students at Iowa ollege, and Mrs. Hopkinson was di- of the Wesley Foundation. Mr. Hop- made his first appearance in Hen- Chapel on Sunday morning, Oct. 10th, ne preached on "Attitudes That Mat-

Rev. Dr. T. Otto Nall was elected editor, with full editorial power, of *ristian Advocate,* for the coming year, recent meeting of the Board of Pub- of The Methodist Church in Chicago,

Vesley T. Lee, a member of St. Mark's ist Church in Brookline, Mass., was the speakers at the Boston University of Medicine's anniversary banquet 22nd. To his surprise Dr. Lee was d the medal for outstanding service to University School of Medicine and the Association.

nterdenominational Audio-Visual Ed- Conference on the use of projected aids will be held on Saturday, Nov. om 10:00 a. m. to 4:30 p. m. at Arl- Street Church, 355 Boylston St., Bos- ere will be exhibits of all types of education equipment and materials. nference is sponsored by the Massa- Council of Churches.

opal Leader Warns

AUKEE, Wis. (RNS) — Defeat of the Council of Churches was predicted Protestantism's leaders look on the as "a gathering point of Protestant

warning was sounded by Dean Wil- Nes of Nashotah House, Protestant al Seminary at Nashotah, Wis. He t All Saints Cathedral here.

Nes, who was an official delegate to t Assembly of the World Council at dam, said that if Protestant leaders ch a view, the Christians of the might be divided into three power ith allegiance to Moscow, Rome and

"This would not only add to the division of Christendom," he said, "but it would most certainly lead to a withdrawal of the Anglican communion" from the World Council.

Cautioning against enthusiasts who would "try to jump the gun" by initiating intercommunion and stage open communion services among Protestant denominations, Dean Nes declared:

"Actually, Christians are deeply divided as to the nature of Holy Communion and as to the nature of the church which performs this solemn service."

Although started in good faith, he added, such occasion might deal a "body blow" to what the World Council stands for.

Advance On The Worcester District

Under the direction of the New England Conference Board of Evangelism, the "Advance For Christ And His Church Through Evangelism" continues on the Worcester District of The Methodist Church. This "Advance" is a continuation of the program already begun on the Springfield District, October 31st.

For the pastors of the churches in the Worcester District, there will be a preliminary preparatory conference for pastors and lay leaders, as well as membership committees, and youth visitors, at the Trowbridge Memorial Methodist Church in Worcester on Sunday afternoon, Nov. 7th at 3:00 p. m. The district superintendent, the Rev. Frank Taylor, will preside. The opening devotions will be conducted by the host pastor or district lay leader. Instruction will be given by the conference secretary of evangelism, the Rev. John Hoon. The inspirational address will be given by the district secretary of evangelism, the Rev. Ernest Case. At 5 o'clock the major session will adjourn but a half-hour of special instruction for youth workers will be given.

This conference is preparatory to the week of instruction and visitation which follows on Nov. 10th, 11th, and 12th. During these days a school for pastors will be held at Framingham with the Rev. Ernest Case as host pastor. The Rev. Mr. Case will preside over the sessions of the school each morning beginning at 10 o'clock. The Rev. Francis D. Taylor will conduct the morning devotions on Nov. 10th and other pastors will conduct the devotions on the remaining two mornings. Bishop John Wesley Lord will give the inspirational addresses each of the three mornings at 11:45. Extensive instruction and techniques of evangelism will be given by the Rev. John Hoon. Following the luncheon each day, the pastors will return to their churches and those churches engaging in visitation will have a supper training conference and instructional meeting for their lay workers, including young people. Visitation will be carried on each night, or the instruction and visitation may be carried on by the pastor and his workers at some later date more convenient to the schedule of the church.

The evangelistic goal for persons won for Christ and the church in the Worcester District is 886.

Honors Memory Of Annie Merner Pfeiffer

Bennett College, Greensboro, North Carolina, observed Annie Merner Pfeiffer Memorial Day on Sept. 23rd, Mrs. Pfeiffer's birthday, with an address by Dr. Frederick B. Newell, executive secretary, New York City Society of The Methodist Church. Each year, trustees, faculty and students meet in Annie Merner Pfeiffer Chapel on the Bennett College campus to commemorate the life of Mrs. Pfeiffer, who shared her gifts, both spiritual and financial, with the school.

Dr. Newell referred to the philanthropics of Mr. and Mrs. Henry Pfeiffer which totaled $15,000,000 and were given chiefly to Methodist schools and institutions in many parts of the world. He spoke of Mrs. Pfeiffer as one "whose vision was alert and precise and whose horizon was never narrow or limited by space or nation or race;" and told Bennett students, "You are her heritage and hope. You are her wealth."

Bennett College observed the first Annie Merner Pfeiffer Memorial Day in 1947 when Dr. Harris Franklin Rall, a close friend of the Pfeiffers, was the speaker. During the early years of the memorial, the college is presenting speakers who knew Mrs. Pfeiffer personally, and retaining their rememberances in printed form for students of the future.

Celebrates 70th Anniversary

On Friday evening, October 15th, Wesley Church in Amherst, Mass., celebrated its 70th anniversary with an anniversary supper. The cornerstone for the present building was laid October 17, 1878. The supper was a family style affair, and a large anniversary cake was made for the occasion by Mrs. Albert H. Douglass. On top of the cake was a model of Wesley Church made by Mrs. James H. Laird. The cake was cut by Mrs. Adella K. Thompson, whose great-uncle, the Rev. Edward King, was pastor of the church in 1878. After supper Dr. James H. Laird, present pastor of the church, read greetings sent by former ministers of the church.

Sunday evening the ladies of the church, under the direction of Mrs. Clifford Kightlinger, gave their annual banquet to the members of the Wesley Foundation. At this time, Professor and Mrs. Adrian H. Lindsay, who celebrated this year their 25th wedding anniversary, were given a gift by the members of the organization. For over 13 years Methodist students have met Sunday evenings in the basement of the Lindsay home, which is close by the campus of the University of Massachusetts. After supper, Dr. Robert L. Tucker, director of the Wesley Foundation at Yale, spoke on "Finding God."

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Nov. 14.

PROPHECY IN THE BIBLE. AMOS 5:21-24. MICAH 4:1-4.

Two Fearless Rural Prophets

Amos and Hosea were what we might call today local country preachers. They were not ordained in the ministry of their faith but they were called to preach a mighty gospel of justice and righteousness. "Thus saith the Lord" was their license to preach and they neither asked nor gave any quarter when they spoke the words God put into their minds. They did not water down their messages and nobody could mistake their meaning and purpose. These two prophets tore into the kings and people of the streets and market places with equal fervor.

Amos was a farmer whose home was in the rugged hill country south of Tekoa, not far from the Dead Sea. His earthly goods consisted of a few sycamore trees and a small flock of sheep. He watched over his flocks and trees with the alertness he used in ferreting out the nation's sins. He was a man of God. He meditated long on the meaning of life and religion and cultivated some deep-rooted convictions about national and personal sins and virtues. The words of Amos were as rugged as the hills of his pasture and as hard as the rocks in the sheep fold.

Micah, like Amos, was a peasant and a countryman, but he was a villager. He did not live on the land nor till the soil. He was once removed from the land and lived in a small town on the western border of Judah. From Moresheth, a small hamlet in the western foothills, this prophet of justice thundered forth his words of doom. He was one with Amos in his biting and searing words. Yet the words of both prophets bore the marks of God's inspiration.

"A Lion In The Streets"

This title of a recent book could well be applied to Amos. "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophecy?" He was called by God to proclaim the truth so he left his little hillside world of sheep and sycamore vines and went forth to roar in the streets.

Listen to his words. "I hate and despise your feast days, and I will not smell in your solemn assemblies." Amos was not taken in by the melody of their viols or the noise of their sacred soul-lulling songs. Out of his contempt for the trappings and fringes of religion he spoke these undying words: "But let judgment run down as waters, and righteousness as a mighty stream." This cannot be matched in any language as the heart of applied religion. What a rebuke this is to all who find in worship a substitute for righteousness. Nothing smells worse than a religious worship program staged in the environment of exploitation, injustice, and prejudice. Into the soft music of the sanctuary, the jarring noise of an explosion in a coal mine breaks with fury. The mighty stream of righteousness fills the puny little ditches man has dug and floods the low lands of his meager sacrifices.

Amos saw the wide gap between the worship of Go the synagogue and the terrible injustices suffered by poor. The two things could not be reconciled by rugged prophet who knew reality from sham. He not one of the mealy-mouthy prophets who fawned u the well-to-do and curried favor by catering to their pr dices. If anyone ever has occasion to doubt the rela of religion to economic life, let him read the roars of A against the worship of God by unjust and unscrupu exploiters. To all who belong to the twenty per cen Americans who have ninety-three per cent of the savi Amos would have something to say about inflation, gr selfishness and social sin.

"Swords Into Plowshares"

Micah was no less a fearless prophet than Amos. had a call to proclaim the truth and he stated it in t words: "I am full of power by the spirit of the Lord." did not frame such words as these by sitting on a cra barrel in the country store in his native village of M sheth: What doth the Lord require of thee, but to do j ly, and to love mercy, and to walk humbly with t God." All the books of social ethics ever written ca touch this statement of the heart of righteousness. And was speaking both to the nation and to the people ar him in the village and in the city which he regarded hotbed of idolatry.

Micah outdid himself as a prophet by breaking f in words which shall forever gleam before mankind hope for peace. These words belong to the charter of United Nations. "They shall beat their swords into p shares, and their spears into pruning hooks: nation s not lift up sword against nation, neither shall they le war any more."

It is a curious thing that another prophet, Joel, in tenth verse of chapter three of his book reversed this or and said: "Beat your plowshares into swords and y pruning hooks into spears." These two philosophies st opposed to one another today as they always have sto In a recent book "Plowshares into Swords," Arthur Ch maintains that wars arise as a result of the struggle tween industrial nations in their effort to maintain c nections with enough farms to provide food and raw terials. Usually nations follow Joel's advice and go to for agricultural resources. And strange as it may se plowshares are beaten into swords in order to get m plow land. Until we get a world community in wh food aplenty is available for all of the people, the wo of Micah will remain as they now are — great literat We need to set up a world order in which agriculture industry are unified without regard for national bou aries. Then man can be safe under his own vine and tree.

The Present Crisis

BISHOP JOHN WESLEY LORD

an hour when materialistic ideologies struggle for ul of man, the church must win his heart and save ul." Thus does a great church council express the of our day and the task of the church. On every there are nations and states bidding for the souls n. New societies are promised in which the "good vill be realized once and for all. Man is being asked ce his faith in the means of life rather than in the of life, in gadgets rather than in God.

ny there are who listen to these voices that promise cuts to the abundant life without the necessity of a personal decision. Man, in his ignorance and pride, me to feel that by wise planning he can master his ituation, and is more interested in achievement than th. Indeed, truth is important only in so far as it his lower desires. The radio and the automobile up so large in man's notion of the good that he for- ne state of his soul and the effects of these gadgets it.

the effect of this temporal or secular atmosphere is everywhere apparent. Mediocrity and disorganiza- nd superstition flourish and abound where man wor- less than the true God. Man cannot gain his full in the worship of a half-god. Having sold his birth- or a mess of pottage, man is now a victim in a world which he was made to have dominion. Having im- l the means of life and placing his faith in the , he now finds that his faith has been misplaced, and ly salvation lies in achieving the ends of life for he was meant. He is wise enough, he wonders if ood enough, to control the wisdom that science has d.

present dilemma is expressed in the words of an can poet and philosopher, Henry David Thoreau. ay, watching linemen string telegraph wires from pole, Thoreau made this sage comment: "We seem n great haste to establish telegraphic communica- tween Maine and Texas. It may be that when we nished, Maine will have nothing to say to Texas xas will have nothing important to tell Maine. All entions seem to be improved means to unimproved

is the tragedy of man today. While improving the of life to a degree never before achieved, he finds his neglect of the ends of life, he has neglected ich alone lends significance to the means. Thus he between despair and blind indifference. And when promised an easy way out of his dilemma, it is icult to understand why pagan and materialistic ies make their appeal and win the masses.

is the duty of the church at such a time? The Council of Churches, meeting at Amsterdam, has d it simply in one sentence: "It (the church) is l to be faithful to the Gospel and to realize more fully its own nature as the church." One great branch of the Christian church in America has undertaken a teaching and preaching mission in which its adherents may come to a deeper understanding of and commitment to "Our Faith, Our Church, Our Ministry, Our Mission." This study will cover a period of four years, and with each year there will be a corresponding expressional activity in the area to be studied. This should prove an antidote to the poisons of secularism and temporalism, and restore man's faith in God and in himself.

What is the true faith to which all can subscribe? Is it not to be found in a sincere belief in a God whose plans and purposes are revealed in a moral universe? Despite two world wars that have shaken the structure of the world, and despite social and political convulsions that rage everywhere, the Christian believes that it is God's purpose to reconcile all men unto Himself and to one another in Jesus Christ His Son. To the church, then, is given the privilege of so making Christ known to men that each is confronted with the necessity of a personal decision, Yes or No. The gospel is the expression of God's love to man and also of God's claim to man's obedience. The church proclaims that God is on the side of the spiritual values of truth and righteousness.

The faith that men need today is expressed in the familiar lines of Washington Gladden's "Ultima Veritas:"

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail:

I know that right is right
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt;

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.

Modern man must once again achieve a faith that will give his efforts cosmic significance. This world is a moral order, and God is in control. This is the faith men need today. This is the faith without which man loses his significance as a child of God. George Macdonald has said, "It is a small thing to say 'Thou art God,' if you don't know the meaning of the 'Thou.'" That there is a God who cares, that we may find a Guiding Hand along the

way of our pilgrimage, that we may seek from God blessing, and that we must fear His judgments — all this is in the nature of the Thou whom we call our God.

Again, man must recover faith in man. We know that man may sin and fail and be filled with pride and arrogance and hate. But man is just as truly human when he does justly, and loves mercy, and walks humbly with his God. The prodigal was just as human when he was on the way home from the far country to his father's house as when he was on the way to the far country. The true test of our manhood is seen in our capacity to achieve the stature of a son of God. Our best moments are our truest. Not how low but how high we can go is the test. Jesus, who knew what was in man, never lost His confidence in man's ability to become a better and more Godlike creature. Knowing our own fears and failures, we have imputed to all men what we have found in ourselves.

Inscribed on the Building of Finance in Harrisburg, Pennsylvania, is the dictum;

> "Confidence of man in man is the fundamental sanction that upholds every secure title to wealth."

There could be no wealth with confidence. There will be no better world without confidence in each other. Basic to a lasting peace is the decent treatment of all human beings. That all men are worthy of decent treatment at the hand of their fellows is the good news that Jesus proclaimed. What a mistake we make when we build our walls of pride and prejudice and exclude others because of race, color, or creed! Let us rather follow the line of the popular hymn, "You go to your church, and I'll go to mine, but let's walk along together."

What a difference one man can make in this world when he is true to the spirit that God has placed within him! Bishop Robert McIntyre asked a Cornish Methodist to explain the unusual morality and the strength of the convictions of the people of his native Cornwall. The answer given was, "A man named Wesley passed this way." The good bishop went home and, pondering the reply, wrote the following lines;

> I saw, where Cornwall's headlands made
> The wide Atlantic's iron brink,
> The sneering wrath of one who said:
> "Hark, Sirrah! Tell me why no drink
> Is sold through all this country side,
> With churches filled by night and day."
> The smiling peasant straight replied:
> "A man named Wesley passed this way."
>
> I looked far down the lurid past,
> And saw the creeds, in conflicts dire;
> The chronicles of the centuries vast
> Were streaked with blood, and seared with fire.
> But, lo! those foemen saw the glow
> Of Love's great dawn, and felt the sway
> Of Christ the Lord, for all men know
> "A man named Wesley passed this way."
>
> I gazed toward heaven, in vision clear,
> And watched the angel tall, who waits
> To welcome those whom God draws near
> That city with the twelve white gates.
> I spake to him, "What strong soul led
> To Jesus' cross this bright array?"
> His smile broke glorious as he said:
> "A man named Wesley passed this way."

Finally, the church must proclaim a faith in a life af here, the hereafter. Man does not walk toward darkne he walks toward the sunrise. Bishop Gerald H. Kenne has said, "This world has been going from bad to wo since man took his eyes off the other world." Arno Toynbee says that this world is but a province of Go kingdom. We are creatures of time, but we are also cr tures of eternity. And it is man's hope of immortality t gives significance to what he does on this earth.

> "A charge to keep I have,
> A God to glorify,
> A never-dying soul to save,
> And fit it for the sky."

When men live so as to "fit" themselves for eternity. of life is ennobled and glorified. Then it is that they tr serve the present age, their "calling" to fulfill. The M ter's will is done in word and deed.

This, then, is the task of the church in this pres crisis. In an hour when materialistic ideologies not o struggle for the soul of man but claim those souls by thousands, the church proclaims a gospel of faith:

Faith in a universe in which there is meaning purpose and that is at every moment under the contro God. In such a universe, men who hold such faith are victims of a great illusion, but are able to lay hold u the power of God to overcome the "downward drag circumstances."

Faith in man to "come in the unity of the faith, and the knowledge of the Son of God, unto a perfect m unto the measure of the stature of the fullness of Chris

Faith in a life after here, in another province of t kingdom of God, where God's will is done. Thus is c faith kept sweet and strong, for man knows that every fort toward truth and righteousness here has cosmic s nificance.

> "And fierce though the fiends may fight,
> And long though the angels hide,
> I know that Truth and Right
> Have the universe on their side."

This is the witness and the task of the church in t present crisis. As men will hear and heed, the chu will win their hearts and save their souls.

This sermon was delivered by Bishop John Wes Lord on Columbia's "Church Of The Air" on Sund morning, October 31st.

ianity And Politics In England

(Continued from page 1037)

ging men to seek more money for less labor, and no liberation from a tax law which confiscated men's wages beyond the barest minimum.

ime of labor shortage, the Socialist regime had 50,000 functionaries to the national payroll whose vice to the nation had been to enlarge its bureau- dd to its already oppressive cost of government, rease its efficiency. These additional government es, as Churchill put it, were "a positive obstacle ery." Socialism had thrown away profitable India s clinging desperately and at tremendous cost to s Palestine, had borrowed American money to ate British industry and used it to purchase in- es — fruit, candy, film, and tobacco. Any house- knew that thrift, contrivance, and work would oblems, but Socialism believed only that it did er how bad things became, as long as the misery red equally by everyone. (As a matter of fact, in England spoke appreciatively of Socialist dis- , and, at the same time, deplored the Socialist in- o achieve production.) The strong were forced n their production pace to that of the slothful and k.

ationalized mines, with more machinery and at ost, had produced less coal than before nationaliza- 15,000,000 tons a year less than in 1940. Private ip had proven its greater flexibility. The miners ady discovered that they could strike more easily he government than against private capital. Re- ould only come about under a leadership not com- o some economic dogma, some monistic formula a sheer despotism to make it work, but to an in- grappling with problems as they arose. The ould be allowed, and indeed encouraged, to pro- apidly and with as few hindrances as possible for being of all.

ean, unlike Churchill, believed that England's Hitler, which had cost her sons, her liberty, and ey, had been a luxury England could not afford. similarly could afford no war with Russia, what- United States might decide to do. There was e said for the Quakers and their pacifism, as well ir mysticism — their personal, living relationship Divine Spirit.

cussed briefly the basic cultural differences be- gland and America. England could not sell her res, her museums, for American imports, as I in jest. America would have to produce her erpieces by the patient processes of genius and she could not revel in a culture not her own. culture, Mrs. Inge believed, insofar as it was zed by machinery, speed, intellectual thinness, us illiteracy, had its tasks ahead. It was difficult imagine young Americans being nurtured with- ve of Holy Communion, with meager intel- d spiritual cultivation. Perhaps conditions in America were much better than reports indicated. America, a young nation, had undoubtedly a great future.

I suggested that Lord Macaulay may have been right when he predicted that America would be destroyed by internal barbarians in the middle of the Twentieth Century. Mrs. Inge felt that destruction by internal barbarians was not merely a possibility in America, but also on the continent and in England.

At length the hour of departure drew near. I was privileged to sign my name in the great book of guests, and to pledge, at Mrs. Inge's invitation, to present to her my wife and daughters, whose pictures she had seen, on an early visit to England. It was the dean who walked with me past the little lake with its colossal weeping elm to the gate, close by the church and the monument to Brightwell's war dead. As I left with his blessing, I knew that I had visited a saint with the benevolence and penetration of the aged John.

A Jewish Tribute To A Methodist University

Remarks made by Judge Harry K. Stone at the unveiling of the name of the Boston University Science Building, henceforth to be known as "Boston University Dewey D. and Harry K. Stone Science Building," on the university's Charles River Campus.

"About fifty years ago, while the doors of this great country were still open to those persons of good health and good character who desired to escape from the hardships and persecutions in Europe, Morris Stone and his wife, Idletta E. Stone, came here to live. They settled in Brockton, Massachusetts, and raised a family of nine children.

"They were happy that the American system permitted their boys and girls to secure an education, and they taught us that it was our duty to learn as much as we were able, and to take advantage of the opportunities which this country afforded us along educational lines.

"Four of these nine children attended Boston University, and this large Methodist University made them welcome. Dewey and Louis Stone graduated from the College of Business Administration. Evelyn Stone (now Evelyn Teplow) graduated from the College of Liberal Arts, and Harry K. Stone from the School of Law. Mr. and Mrs. Morris Stone proudly attended their graduation exercises, and were grateful to Boston University for the opportunities given to their children.

"Dewey and Harry Stone desired to express this gratitude in some concrete form; and determined to assist in the erection of the Science Building, having in mind that the world must turn to its scientists for progress, and for the protection and advancement of the ideals which have built America, and will keep it safe and strong and liberal. It is our hope that the doors of this country will again be opened so that worthy pilgrims may find here once more, a land of opportunity; we know that Boston University will continue to welcome children of every race, creed and color, as we were welcomed. We have confidence that it will grow and prosper under the leadership of its great president, Dr. Daniel L. Marsh."

Is This Your Suit?

Following is a transcript of an address given by the Rev. Josef Szczepkowski at the recent district superintendents' meeting at Columbus, Ohio. Mr. Szczepkowski is an ordained Methodist minister and is now serving as acting professor of English at Copernicus University, Torun, Poland.

It is about forty years ago since I found my Master — in a small Methodist church in the lower part of Jersey City; and from there it seemed to be my fate to return to the homeland of my forefathers. And I thank God, that when I went back, for a faith that I found in a small Methodist church, and that I can say that the faith that I now have and the life that I now live, I live, thanks to the love of my Master, Jesus Christ, who gave his life for me.

It is almost 25 years since I returned to Poland and began to work amongst the Polish people. I settled in Pomerania, in the northwest corner of Poland, the land of my forefathers. It was there that the world war caught me and my family.

I was forced because of the war to leave my family and go to Warsaw, where thanks to our American superintendent, Dr. Gaither Warfield, I was put on my feet again and became pastor of the Central Methodist Church, where I was pastor up until the uprising and spent the whole terrible nine weeks in Warsaw. Then my wife and children were sent to the Studhof Concentration Camp, and I was sent to a segregation camp where I was thrown out literally to die of hunger and starvation.

Physically, I was so weak that I could hardly stand on my feet. I was vermin-ridden, covered with boils and with ulcers. Thank God, my wife and children came out of the concentration camp, my wife in a thin skirt and short sleeved blouse, and nothing more; my daughter with nothing else but a bathrobe that had to serve her as a dress; my son in a pair of bicycle trousers much too small for him.

When by the grace of God we re-assembled in our former home, we found nothing but four bare walls. The future was hopeless; there was nothing to eat, nothing to cover our naked bodies with. The last meal that we had was a soup made from the decomposed head of a horse. The head of this decomposed horse, that we chopped off with an ax, was boiled in water that mother had washed the children in. Thanks to God who sent our beloved Bishop Paul Garber, relief came in the form of the innumerable gift packages that you and those that your represent sent to us, and our hunger was alleviated. Our wounds were healed, our bodies were covered, and every article of clothing that I have upon me at this moment from the shoes on my feet to the collar around my neck belonged at some time, perhaps, to one of you. Every article of clothing that my wife and daughter wear, and millions of other Polish women and children, are probably part of the clothing of your wives and your daughters.

Brethren, you have shamed our unbelief. You have shamed us in this because you have shown us what practical Christianity is. You have done more; you have restored to us our belief in God and in man. And when I was giving some clothing that was sent to me, to a man who was formerly one of the wealthiest merchants in our town — to him and his wife who were literally dressed in rags, and who are now living in the woodshed and coal bin of what had once been their home, they said: "Is this true, are these articles for us? Can it be true that some one thinks about us? Tell them if you know who they are, that they will teach us how to pray again, because we have not prayed for years."

So, brethren, I should repeat this a thousand-fold, a million-fold over, but all I can say in closing is to use the words that were used in Poland:

"May God reward and bless all of you; we are your debtors in Christ Jesus!"

This speech made by Mr. Szczepkowski will be available on phonograph record about November 15th. Order from Shepherds, 1908 Grand Avenue, Nashville, Tennessee. Cost—$2.50 prepaid. The record will be vinylite, non-breakable, and can be played on a regular home radio-phonograph. Can be used and shipped hundreds of times without damage. Order now for immediate delivery upon production.

Josef Szczepkowski, an ordained Methodist minister from Poland, presents the dramatic story of his wartime experiences and how Methodist relief saved him and his family from cold, disease, hunger, and despair. He tells what overseas relief really means to the recipient. Excellent program material.

The Jeep In India

"I recently returned from my most sive and most exciting village tour: fo days, sixteen villages, and 182 miles by reports missionary David A. Seamands Bidar, Deccau, India. "I had waited now, when the water in the big M River is low enough to ford. During th Kentucky river floods I learned a trick helped the jeep across, though the wat quite high. I hooked a rubber hose to t haust pipe, and holding it above the we crossed in flying style.

"Across the river there isn't much of one would call 'civilization;' the roa almost null and void, and the camel l takes the place of even the trusty bu cart. Only a jeep can go in this kind rain, and I must say it behaved beau

"The first afternoon out I stopped ju side a village and in five minutes abou people gathered, and I had a grand preaching to them. It was then that leader told me something which I hea most every day on that tour: 'We are ig people, we don't know anything, we know in which way to walk. But you *guru* (spiritual teacher). If you will c send someone to us, and show us the we will walk in it. We don't know do; tell us and we will do it!'

"Everywhere we went we visited Christian home, had bhajana and praye them; then at night we held a public for the entire village (mostly non-Chri at which we preached and showed ticon slides of the life of Christ. Huge attended, and always asked intelligen tions. In this area there are almost no or medical dispensaries, with the res the people are terribly ignorant and di In every village, as soon as the peop covered that we had some medicine crowded about seeking treatment. I doctor, but I'm sure learning fast!"

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arson Looks At Labor

. Cook

the striking Oil Workers' Internanion, out since September 4th in ı, and the C.I.O. West Coast long- were making headlines in the najor labor strife area of the moment, vent of perhaps greater significance tually unnoticed by the press last n A.F.L. union representing 90 per the industry hung up a record of s without a strike, lockout, or major ppage.

he American Flint Glass Workers d the employers, the National Assoof Manufacturers of Pressed and lassware, deserve the acclaim of a hose ears suffer to the point of in- from reports emphazing labor his year it took ten weeks of negotiaammer out a contract involving a ourly raise for 20,000 hand-producers and other provisions affecting with a membership of nearly 37,000. of years of experience dating from negotiators stuck it out, knowing uine bargaining across the table, th parties are eager to retain har- the only real solution to their prob-

903, the Star Island Agreement has the relations of the parties, putting ds the previous practice. Under it, ıte not settled locally goes to a joint e, whose decision is final and bindoth parties. The important proviat pending settlement, "there shall rike, lockout, or cessation of work the employer or employees."

r feature of the relationship is that g is usually conducted at Atlantic ome such resort, where plant preslessened and the atmosphere allows al relationships outside of the conom. Where men get to know each sonally, their negotiating effectiveeases.

uit of their sixty years of mutual shown in the creation earlier this Glass Crafts of U.S.A." — a joint promote American hand-fashioned with the nation's housewives. Using ork public relations counsel, they ncrease sales to the benefit of union oyers alike.

h the flint glass industry has one gest histories of successful contract many other groups proceed on the idly basis from day to day without of strikes or insoluble difficulties. ed American employers and responerican unionists deserve far more n they usually receive for the staıe bulk of our economy.

The World At Work

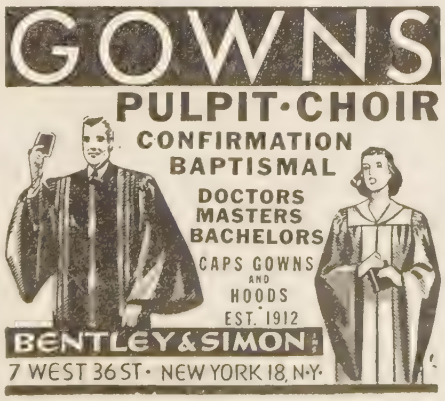
ent black-listing of two national nizations by the Atomic Energy Commission — the United Electrical, Radio and Machine Workers and the United Public Workers, both C.I.O. — was reported briefly and rather sensationally by press and radio recently.

For complete understanding, the story involves more than the quick charges of Communist leadership against the unions, whether true or not. Officers of both, long known as left-wing groups, have refused to sign the Taft-Hartley anti-Communist affidavits, but so have the officers of the United Steelworkers and the United Mine Workers, which no one accuses of Communist tendencies. All noncomplying unions have publicly taken their stand as a protest against the Taft-Hartley requirement, which singles out national union officers alone for such loyalty tests, which are not required of ministers, teachers, corporation officers, or any other comparable group.

The Atomic Energy Commission, however, banned only the two named organizations, while making no restrictions on other noncomplying groups. In fact, the door was opened to them and others, except the two named, to organize for the first time in atomic energy developments. Only Oak Ridge, where the wartime ban was lifted in 1946, has allowed unions until now. U.E., third largest union in the country, has been cited frequently for its 100 per cent no-strike record during the war.

The banning order came in a letter from David Lilienthal, atomic energy commission chairman, to General Electric president C. E. Wilson. G.E. has a contract with the electrical union covering many of its branches, including the Schenectady and Lynn plants. Recently union recognition was extended to workers at the Knolls atomic power laboratory under construction in Schenectady and operated by G.E. for the government. Lemuel R. Boulware, the company's labor relations head, protested the order to Lilienthal as being no real solution to security problems. Non-recognition of the union does not alter the union membership of many individuals, who may still associate "intimately" on the outside with "union officials whom you . . . believe are, or may be, disloyal to the United States."

What are the implications? Obviously, the Atomic Energy Commission must safeguard its operations so long as secrecy is the official policy. But "guilt by association," or the condemning of an organization of three-quarters of a million members, involves procedure obviously not democratic, particularly when the order is arbitrary. Even if all the Communists in the country try — less than 40,000 according to *Business Week* and others were U.E. members, — they would be only about five per cent of the U.E. membership. Mass prejudicial judgment of this sort is no more ethically sound when performed by an Atomic Energy Commission against Communists than when done by a comintern against "bourgeoisie capitalism."



Statement On Overseas Relief

James V. Claypool

Confusion and suffering seem almost to fill the world. The total relief load of needy war-devasted peoples of Europe and Asia is at its peak.

The European Recovery Program has not terminated church relief responsibilities. Buying tractors and railroad cars does not give food, shelter, and warmth this year. The territory covered by the Marshall Plan is restricted by political or economic considerations. Concerned with large-scale betterment of industry, agriculture and transportation—all excellent objectives—it is inadequate, and the immediate interest of individuals is bound to be overlooked. It does not reach all, nor can it properly deal with the field for which the church is responsible and warmly interested.

The anticipated arrival of 205,000 displaced persons requires attention as to their location, and care as to their housing and employment. Experienced church relief agencies are prepared to take over these tasks. Protestant churches are expected to help relocate about 50,000. It is anticipated that Methodists will take responsibility for at least 5,000 of them, or 2,000 family units, and make available a half million dollars to help in their settlement in this country.

The Methodist Church has work in 31 countries, and assists 8 interdenominational and 10 special relief agencies. What person alone is able to decide the best place for his gifts? I can name 30 special relief committees for nails, wheat, shoes, goats, heifers, orphans, blind and other worthy groups. A central, informed, experienced disbursing agency is needed to neglect none. We have such a committee, and should use it.

Without regard to race, creed or religion, in recent months carload lots of powdered milk have gone to China, and fruits, meats, shoes, clothes, medical supplies, etc. to Germany, Poland and elsewhere. The American Bible Society has provided Scriptures to help keep the spark of hope alive among prisoners, refugees and displaced persons. Christian people are urged to have compassion on these unfortunates, and to dedicate gifts to their service.

Memoranda To Methodists

304 Central Street,
Auburndale, Mass.

Dear Friends,

One member of our church, whom I have not yet met, has written an open letter to the people of Centenary, explaining his stand on a very controversial issue. He wants his fellow-members of our church to know the reasons for the faith that is in him.

In simple fairness to all concerned, and at his expense, we are sending copies of the letter to all our people.

With all good wishes to you.

(Rev.) Sydney Adams,

William Penn College,
Oskaloosa, Iowa.

People of Centenary Methodist Church,
Auburndale, Massachusetts

Dear Friends:

Tomorrow, the government says, I must register for the new draft law. For months I have been searching my mind and conscience for God's will for me in this matter. The conclusion that I have reached is that I can not in good conscience register for this evil law. I realize that the result of breaking this law will be jail. And since I recognize the right of my government to penalize me for failure to comply with this law, I shall accept prison in as cheerful and humble spirit as possible.

In subjecting myself to imprisonment for my beliefs, I feel that I am taking a positive action. It is my conviction that lasting and Godly things can be accomplished only when people are willing to sacrifice all they have — even unto death — for what to them seems right. That mankind can be redeemed only through suffering love is the lesson of Jesus and the Cross. As William Penn once said, "No Cross, no crown."

When you ask a person who is doing something because of conscience: "Why?" he finds it hard to answer. This is because that "still small voice of God" is largely unexplainable by what we call reason or mind. Conscience tells us what to do, but not why. However, I realize that conscience is not infallible — at least mine isn't. That mine is not is my fault, and I hope that some day I shall become close enough to the Spirit of Love so as not to have to question the dictates of my conscience. However, at this point in my life, I feel that I must have reasons to verify my conscience. These are the reasons I shall not register:

First — The conflict between the draft law and the law of God.

I try to live according to the dictates of God as taught by Jesus. Especially do I endeavor to love God and to love all men. This is the Law of the Lord in which, as the ancient Psalmist sings, is the righteous man's "delight." When laws made by my government are consistent with the Law of God — *to love God and to love all men* — I faithfully follow and uphold them. But when a government law conflicts with this commandment, it is my divine duty to obey God's law — and thus disobey the state's law. The draft law is evil and conflicts with the law of God. Therefore I must disobey it.

The draft law is evil because it denies the commandment of love to man, both American and Russian.

Under this law, American boys who are not old enough to have thought through the implications of being in the army, are forced to enter the army. The army is evil because its purpose is to harm human beings. This is not love for all men — which is God's commandment. Boys who enter the army take part in this evil, and thus blight their souls. And the draft law forces them to do this before they attain the age of mature thinking.

This draft law violates God's exhortation to love all men, because it is preparation to kill men—specifically Russians. As the newspaper *Catholic Worker* puts it — "Conscription is wrong because war is wrong. War is wrong because it violates the Christian commandment of love expressed in the Sermon on the Mount. It is better to go to jail than to violate Christian teaching."

Second — People sometimes say to me — "We respect your objection to war and so does the draft law. It specifically defers religious objectors to war. And your objection is religious. Why not register and take deferment?"

Right off I want to make clear that I not only object to war, but also I object to conscription for war, and thus this draft law. I have tried to show this in my first reason.

Also, a little reflection on the law's clause deferring religious objectors will be helpful. The draft law defers "any person . . . who by reason of religious training and belief, is conscientiously opposed to participation in war in any form." It goes on to state clearly that this "does not include essentially political, sociological, or philosophical views or a merely personal moral code." Thus the government asserts that only religious people can have consciences — which is as much as to say that the church, and not God, creates conscience. However, the part of this idea that I cannot in Christian conscience accept is the fact that — because I am religious I am offered the special privilege of deferment which is denied my non religious brothers many of whom are as sincere in their objection to war as any religious objector. To my mind, to accept special privilege on basis of religious (or national, or ra background is an outright denial of Christian religion. Christian love takes favor for itself — rather only asks to b lowed to serve.

Third — There is no reason *for* registe for this law.

We do not do things just for the sak doing them. We demand a reason. I have yet found a good reason to register for draft that is not based on what will hap to me if I don't register. Now, I believe devotion to God means to follow his c mandments regardless of what may hap as a result of this action. Christian ac means doing what is right today, not jud what might happen tomorrow. That I found no solid reason to register based on specific issue of the law itself — but ra have found reason not to comply — stren ens me in my stand of non registration.

These are the major reasons for the st I take, insofar as a stand on conscience be verbally explained.

I believe that the United States juc itself has set for me the precedent for ing this law. At the Nuremberg trials the sincere conviction of American ju that every man is responsible for his action, and cannot blame his gover for having ordered him to do wrong. is to say, a man's decision as to righ wrong takes precedence over a comm his state, I agree. When a nation's con seems to me to be wrong, I must diso Therefore, in deepest humility, I sha obey the new draft law, for I believ it is wrong.

My love is with you all in Christ Je

David Wym

A Minister Answers

Dear Editor:

The other day I heard, over the radio a young man who refused to register for peacetime selective service and that on our ministers defended him in his actio is too bad that such publicity is made, feel that it is a mark upon our church. church will defend a person's belief a being a conscientious objector, but to a law that has for its purpose to elimi war, I think, is against the principles of church. Many people have confused meaning of a conscientious objector wi coward. Having been an army chapla have come in contact with both. I hav ways defended the conscientious objector

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found many that have been of real to their country even though they not take up arms. A conscientious ob- is one that puts his personal safety to de for the security of all. He is not to face danger to obtain the greater e.

rue Christian is, naturally, opposed to d shall do all that he can to prevent it. nnot prevent war by letting criminal s do just as they please. I have seen s that have acquiesed to these criminal s and were stripped of all they had e innocent suffer untold agony. Such f aggression are practiced today. Unless able to face the facts of evil, whether international, national, or even in our ommunity, with bravery and opposition, l surely overrun us. In Luke XI:21, d these words of Jesus, "When the man fully armed guardeth his own his goods are in peace: but when a er man than he shall come upon him, vercome him, he taketh from him his armor wherin he trusteth and divideth oils."

nation has tried the experiment of ing while others built up war ma- We tried to close our eyes to the facts appease criminal nations but found es pushed for time in order to save rinciples of life that we have accom- l through years of struggle to build tion of freedom. If it were not for stand made by other nations, we have been like one of these subdued s. With the modern weapons of war make our world smaller and our na- ore accessible, we will not have the unity for time again.

nation is not without flaws but, at , it is the best in existence today. There ty of room for improvement and we always be alert and willing to do our o improve it still more.

have in our community, people that ent upon the destruction of anything fine, for their own personal gain. We afford to stand aside and just let it e. We all know that there is much evil midst and the Christian minister is d to lead in its defeat. He needs all ristian people to stand ready to pro- e interests of his community. What the community think of the church eople refused to support its leaders evil?

world today is not one of great dis- ut all nations are just neighbors. It come a world community and the must help the weak to defend the f all. This can only be done by the tion of all nations and individuals e the Christian principles and teach- heart.

(Rev.) Raymond E. Spears,
Springfield, Mass.

The Evils Of Alcohol

One of the special emphases chosen by the Division of the Local Church of the General Board of Education for the next quadrennium is "Teach the Facts About Beverage Alcohol." For this emphasis two lines of strategy are suggested.

The first is to set up a program for arousing the church to realize its responsibility in this field and to prepare it for action. The second is to create a public sentiment against beverage alcohol.

In following the first line of strategy it is suggested that conferences and forums be held widely; that special study courses in alcohol education for youth and adults be used; that leadership training courses and workshops in this field be promoted; and that up-to-date leaflet literature be distributed. The second line is directed toward the general public. Local churches will be encouraged to study the needs of their own communities; to promote wholesome community recreation; and to develop co-operative action for improving community life. Among the specific means to these ends are radio programs, posters, popular-type leaflets and motion pictures.

Chief among the desired outcomes of following the two lines of strategy suggested is 1,000,000 youth pledged by the end of 1952 to total abstinence and active opposition to beverage alcohol.

Miscellaneous Advertisements

SQUARE DANCE CALLER. — Beginning or advanced groups. Bill Tolman, 150 Trapelo Road, Belmont 5-2013R, Mass.

ORGAN FOR SALE — Removal caused by remodeling. Made by Johnson and Sons, Westfield, Mass. Electric blower included. For information write, First Methodist Church, 41 Exchange St., Milford, Mass.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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Contents Of The Cornerstone

Of The Boston University
School Of Theology Building
Laid The 21st Of October, 1948

The Holy Bible

The Revised Standard Version of the New Testament — the latest and most scholarly of all translations.

General catalogue of Boston University.

Art book describing Boston University and the projected development of the new campus.

This year's annual reports, dated 21 October, 1948 — reports of the president, treasurer, deans, and all departmental heads.

The Methodist Discipline.

The Methodist Hymnal.

An autographed copy of Dean Emeritus Albert C. Knudson's book, "The Doctrine Of God."

"The Historic Ethic and the Modern Church," by Dean Walter G. Muelder.

"This is Your School," by William H. Stewart.

President Daniel L. Marsh's book: "The American Canon."

The Boston University song book.

Several of President Marsh's Founders' Day addresses which unfold the history of the university .

Several issues of *Bostonia,* including the current issue which contains the president's summer session commencement address.

Boston University *News,* current issue.

Booklet entitled "The Traditions of Boston University."

Copies of current issues of religious journals:
The Jewish Advocate (Jewish)
The Pilot (Roman Catholic)
The Churchman (Episcopal)
The Christian Advocate (Methodist)
Zions Herald (Methodist)
The Missionary Herald: The Pilgrim State News (Congregationalist)
The Christian Register (Unitarian)
The Christian Leader (Universalist)
The Christian Science Journal (Christian Science
The New Aurora (An Italian-American Protestant Monthly)

The program of the first assembly and the constitution of the World Council of Churches.

The *Information Service* of the Federal Council of the Churches of Christ in America describing the Amsterdam meeting of the World Council of Churches recently held.

Program of the centennial celebration of the founding of the Boston University School of Medicine, to take place 22 October 1948.

Copies of the day's issue of Boston daily papers.

Copy of the Boston University School of Medicine centennial booklet, "Past and Present" by Dean James M. Faulkner, Boston University School of Medicine.

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Maine Ministers' Pensions

Maine Methodists will inaugurate a campaign in the first week of November to raise $200,000 for ministers' pensions and to finance the summer camp property recently acquired by the Maine Annual Conference of The Methodist Church.

The Rev. Charles Parkin, of Portland, executive secretary of the Pension Fund Commission, and director of the campaign, announces a series of meetings at Houlton, on Nov. 3rd; Bangor, Nov. 4th; Portland, Nov. 5th; and Augusta, Nov. 8th, at which plans for the campaign in the local Methodist churches throughout Maine will be announced.

Bishop John Wesley Lord, of Boston, chairman of the Maine Conference Campaign Committee, will give the key-note address, and Charles L. Calkins, of the Methodist Board of Pensions at Chicago, and Mr. Parkin will also speak on the campaign goals and plans.

The Rev. Mr. Parkin, who was elected executive secretary of the Pension Fund Commission at the 1948 session of the Maine Conference, is well known throughout the state. He has served as pastor at Brunswick, Farmington, Old Town, Bangor, Portland, and Rumford. He has been active in conference affairs, serving on the Board of Conference Claimants, Board of Ministerial Training, Committees on Accepted Supplies, and conference problems. He was chaplain of the 1946 conference and was re-elected as chaplain for the next session in 1949. In 1940 he succeeded the late Dr. John M. Arters as treasurer of the Preachers' Aid Society, serves as conference auditor, and as director and auditor of the Maine Bible Society. He has been heard frequently over the Maine Broadcasting System in the "Book of Books" program of the Maine Council of Churches.

In the present campaign, the aim of which is to establish the reserve pension system for new ministers coming into the Methodist ministry and increase the pensions of the present active and retired preachers, the director has the assistance of a large committee of laymen and ministers. The laymen include Elmer Aldrich, Norway; C. D. Baldwin, Bangor; R. E. Barbour, Portland; Justice Harry Manser, Auburn; Irving W. Maxwell, Portland; Mrs. P. I. Milliken, Portland; Richard Smith, Bangor; Preston Thornton, Limestone; Mrs. H. V. Tweedie, Rockland; H. F. Twombly, Gardiner; Professor Herbert Libby, Waterville; Frank Brown, Livermore Falls; John L. Howard, Union; Mrs. Charles Collicutt, Waterville; Professor Fred P. Loring, Orono; Harold A. Hardy, Bangor; Harold F. Norton, Dover-Foxcroft; M. E. Jackins, Houlton; Earl Luce, Machias; Mrs. J. T. Pedlow, Orono; Walter P. Stansfield, Sanford; W. B. Crossman, Auburn; and J. Elmer Jordan, Brunswick.

The ministers include C. D. Wentworth, Augusta; G. V. Shedd, Bangor; L. L. Boobar, Portland; and M. S. Conant, H. A. Grant, Ernest Heywood, E. N. Hubbard, H. F. Aldrich, L. D. Porter, L. S. Staples, E. F. Tewkesbury, E. L. Wilson, and Guy Wilson.

Campaign literature just issued also lists the names of 150 prominent business and professional men who have endorsed the campaign, which will be completed in January by local church committees conducting a canvass of the entire Methodist constituency in the State of Maine.

Books of Remembrance

Record the life history of your church along with the names of those whose gifts have benefited your church.
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Peace Commission To Meet November 9-10

The Commission on World Peace of t Methodist Church will hold its organizatior meeting for the new quadrennium in Fi Church, Evanston, Ill. Nov. 9-10, accordi to an announcement made by the Rev. D Charles F. Boss, Jr., executive secretary.

Bishop Alexander P. Shaw of Baltimo Md., has been named by the Council Bishops to convene the commission, of whi the Rev. Dr. Ralph W. Sockman of Chr Church, New York City, has been chairm for many years.

Dr. Boss, who recently returned to t States after visiting ten European countri last summer and conferring with strateg leaders, will report to the commission on h tour. He spent a major portion of his tir east of the "Iron Curtain." Dr. Boss al made a three-month survey of Europea countries in the summer of 1947 and has r turned from both trips with a wealth observations about the complex world situ tion.

Questioned about probable action to taken by the commission at its meeting, D Boss said the question of the degree to whi the military is influential in determini American foreign policy is likely to come for discussion and he predicted that the Co mission ill oppose permanent peace-time co scription.

The purpose of the commission, he e plained, is "to implement actions adopted the General Conference in the field of w and peace."

How the church can meet its responsibi for helping create conditions that make f better understanding between the Unit States and Russia is another issue likely to faced at the meeting, Dr. Boss said.

Getting a Kick Out Of Life

William L. Stidger

Communal Strength

One day in my early ministry in Californ I had the great pleasure and exciting a venture of visiting the great redwood tr forest near Santa Cruz with Luther Burban Here were trees which were lifting the sapling strength before Moses led the ch dren of Israel out of their Egyptian bondag and long before Christ was a young man Bethlehem of Judea; the oldest living thin on this earth.

I said to Mr. Burbank: "How do th manage to live so long, and to withstar hurricanes, earthquakes, and forest fire They seem to be almost impregnable, dor they?"

"That is not my particular field of nature said Mr. Burbank, "but one day I visited th very forest of redwoods with John Muir, t great naturalist and we talked of the san phenomenon. This was his explanatio 'First of all they have a communal life. He

re close together, as huge as they are. ands of them live in close proximity same forest; so close that they protect ther from storm and wind. They hud- gether like cattle do in a storm.'

ond, Mr. Muir told me that a character- f the redwood is that it sends its roots vide and deep into the earth and in- ies them with the roots of all the other in its immediate neighborhood. That real secret of their strength and lon- They send their roots to drink the th of the soil; but more important than hey intertwine their roots together and, orm an embattled, common, communal th. That is why they are the oldest liv- ings on this earth. They have learned o tree lives alone, that no nation and no can exist by itself. We need each we need the communal existence and lness. If we could only learn that in uman race, and among the nations of orld we would live longer and hap- nd stronger lives."

Burbank lived and died long before vo world wars, long before the atomic long before our attempt at a League of ns and a United Nations, but, uncon- y he was handing down, through me, enge to this day.

s Association Officers

Rev. Dr. John E. Marvin, editor of *Michigan Christian Advocate,* is the president of the Methodist Press As- on, elected at a recent meeting in Co- s, Ohio. He succeeds Dr. A. E. Mid- oks, former editor of *The Alabama an Advocate,* who recently returned to astorate. Other officers are: vice-presi- Dr. George S. Reamey, editor of *The ia Methodist Advocate;* and secretary, Dennis V. Snapp of *The Kentucky list.* The second vice-president will be w editor of *The Central Christian Ad-*

ding Hostess

OKLYN, N. Y. (RNS) — Miss Beatrice cke, newly-appointed wedding hostess e Plymouth Church of the Pilgrims as probably the only job of that kind country.

said that many churches have volun- dding advisors drawn from their con- ons, but that as far as she knows, no church has a full-time staff member isel prospective brides.

wedding hostess, Miss Loennecke is on to provide brides-to-be with advice l requirements for marriage in this elp them plan the ceremony, and an- y questions concerning wedding eti-

appointment of Miss Loennecke, who ved the church as secretary and reg- nce 1937, was announced by the Rev. dell Fifield, pastor.

Dr. Thornburg At Washington

Dr. Amos Thornburg, pastor of Grace Church, St. Louis, Mo., went to Washington, Wednesday, Thursday, and Friday, October 20th, 21st, and 22nd as a guest of Chaplain Robert S. Eccles of The American University and the religious board of the student association.

Dr. Thornburg, popular student leader, lived in Osborn House, the headquarters of University Chaplain Eccles and at the same time worked with the religious board in the new religious center, Peyser-Judd, which adjoins the chaplain's residence on the campus.

The new religious unit is across Nebraska Avenue from Metropolitan Memorial Church where the university chapel services are held. Chaplain Eccles, who came to The American University from Yale University this fall, substituted for Dr. Elton Trueblood as chaplain of Stanford University during Dr. Trueblood's absence.

While in Washington, Dr. Thornburg met with student leaders according to the religious policy of the university to make religious work channel through existing organizations. He was to meet at luncheon and dinner meetings with fraternity and sorority leaders, with class presidents and officers, with representative students, and with the presidents of youth organizations of churches in Metropolitan Washington who held a community ceremony in Peyser-Judd Thursday night.

War Can Be Prevented

Pocono Pines, Pa. (RNS) — An avowal that World War III "is not inevitable" and that "it can be prevented" was made here by a Conference on Faith and Order sponsored by the Universalist Church of America.

Calling on "all people everywhere who care for the world's future to take heart," the Universalists declared that "'we the people' have the means for creating together a just and decent world community."

The conference hailed the United Nations as "one of the chief means in our struggle for an ordered world," and urged the peoples of the world to "renew faith" in the U. N. and strengthen its work by giving expression to that faith during United Nations Week, Oct. 17-24.

"Through study and action groups in local churches and communities," the conference said, "let us give the United Nations the support of enlightened and world-minded people." The conference agreed that "the genius of the Universalist faith is an unshakable confidence in man; in his intrinsic goodness and worth, in his capacity to turn from the ways of violence to the ways of good will and mutual aid."

Dr. Robert Cummins, general superintendent of the church, said the outcome of the conference was the realization that the oneness of the human family, the way of freedom, the method of experiment and research, the virtue of the democratic process, were of primary importance in the present world scene.

"These things have their core in the realm of the moral, spiritual life. They constitute the essence of the Universalist faith," he said.

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Churches Buy Students Cars

Conway, Ark. — Hendrix College student fellowship teams are now visiting the 75 Methodist churches of the Conway District in a new Pontiac "gospel wagon" purchased by the district through individual subscription.

Each Sunday and frequently on weekdays the wagon goes out into the district, dropping off the students at churches and picking them up again that night on the return trip. Teams are taken almost entirely from the Pre-Theologs, an organization composed of students planning ministerial or other full-time religious work. An adult worker, often a layman, accompanies the teams which have been instructed by professors in the college department of philosophy and religion.

Programs carried by the gospel wagon vary according to needs discovered in the monthly area meetings held by churches of the district. The Hendrix Pre-Theolog group this year numbers more than 80 students.

Shelter For European Orphans

Prompted by the example of The Methodist Church in Great Britain caring for 100 orphan children from Germany, the Board of Hospitals and Homes has written a letter, asking for a similar response on the part of the 46 Methodist Homes for children in the United States.

In a letter signed by the Rev. Dr. Karl P. Meister, executive secretary, the Board of Hospitals and Homes points out that during the next two-year period 202,000 displaced persons will be admitted to this country under the auspices of the Displaced Persons Commission, Washington, D. C., and requests the Methodist Home administrators to give serious consideration to the possibility of caring for a displaced orphan child or more than one child.

Dr. Meister suggests in his note that the matter be cleared through Church World Service or the Methodist Committee for Overseas Relief.

At The Cornerstone Laying

Left To Right: Warren S. Freeman, Boston University Executive Alumni Secretary; The Rev. Leslie Johnson, president of the School of Theology Alumni Association; Bishop John Wesley Lord; E. Ray Speare, treasurer of Boston University; Walter G. Meulder, dean of the School of Theology; Guy W. Cox, chairman of the Board of the Boston University Trustees; Albert C. Knudson, dean-emeritus, School of Theology; William H. Nye, Turner Construction Company, builders.

At the laying of the cornerstone for the new Boston University School of Theology building on the university's Charles River campus, Dean Walter G. Muelder made the following remarks to the 1,000 people assembled:

"Theology, 'the queen of the sciences,' is destined to assume on this campus, with the erection of this new school, that central place in higher education which religion holds in the making of any great life. Religion is an attitude of concern about life's supreme values, a devotion to God who creates, increases, and conserves these values, and a sincere expression of this attitude in thought, art, and conduct. As God is the great object of religion, the awareness of God is life's most rewarding experience. Jesus has taught us that the deepest motive in life is to become in spirit like God, to be a son of God. That men may know God aright and that they may achieve a universal community of free men who know themselves as sons of God, are the ultimate purposes of religion. It is the purpose of a school of theology to integrate higher education with this religious goal, for the highest education is the integration of heart, soul, mind and strength in the love of God and the service of man."

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Conference On Preaching

Following are abstracts of addresses given at Boston University's annual Conference on Preaching, held on Nov. 1st, 2nd and 3rd at Copley Methodist Church in Boston. We regret that we were not able to secure the other abstracts for publication in Zions Herald.

THE FAITH WE DECLARE

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church

The crux of man's difficulty today is his disbelief in God. It is not so much that he lacks faith, but his faith is misplaced. Modern man worships at the altars of the "god of the surface of things." He has placed his faith in the means of life rather than in the ends, in gadgets rather than in God. The radio and the automobile loom up so large in man's notion of the good that he forgets the state of his soul and the effect of these gadgets upon it.

What a man believes is tremendously important; for what men believe, they hold dear, and before what they hold dear, they bow the knee, and this then becomes their faith, stated or unstated. Mediocrity and disorganization and superstition are but the fruits of a misplaced faith, and these flourish and abound where man worships less than the true God. In olden days, God placed a tablet before His people on which were inscribed the words: "Thou shalt have no other gods before me." And Jesus dared to declare, "I am the Way, the Truth, and the Life."

What, then, is the Christian faith that we declare?

We confess our faith in Jesus Christ, in whom we see God by "indirection." And the God we see in Jesus Christ is One who loves the children of His creation, who seeks to redeem them from their sin and to reconcile them unto Himself. He is active in His creation and indeed is continuing His creation. Because of this intensely personal relationship, He becomes for us a God from whom we may seek blessing and whose judgments we must fear. He knows my name and is grieved by my sin and suffers vicariously in my behalf. He is unto us even as a loving Father, and all that we find of love and goodness and truth in this life is cosmically sustained. If we are perplexed by the problems of evil in such a One, we are no less perplexed by the problem of the good.

Likewise, we confess our faith in a moral universe in which there is purpose and meaning. We are not victims of a "great illusion" thus to believe. And man is wise only when he seeks to understand God's purpose and then co-operates with it. "True statesmanship is finding where God is going and then getting things out of His way" (Frank W. Gunsaulus). Thus our faith is dynamic in aspect rather than static. We must not become victims of a "once and for all" faith. Faith must prove a foundation rather tha a wall. It must never be used for intellectua coercion but must ever serve to kindle pro phetic fires in the minds and hearts of ou people. We, as the prophets of old, speak t God "face to face" and must ever await Hi word. "This is the way, walk ye in it." Th only declaration of faith that was known fo the first 200 years of the Christian era wa "Jesus Is Lord." The church is to act as schoolmaster in this faith rather than as judge in a court of law.

We declare our faith in man. Let us neve make the mistake of selling humanity shor "The prodigal was just as truly human o his way back to his father's house as h was on the way out to the far country. Jesus knew what was in man and trusted t the end what He found there. Man is de signed for greatness. No man is commo Our best moments are our truest. Man not only a creature of time but also a cre ture of eternity. The Spirit of God is withi every man and this renders all personali sacred.

We declare our faith in the life after her the hereafter. This world is but a provin of God's kingdom. All our efforts after fre dom are meaningless if there is no life be yond. When men cease to believe in immo tality, they cannot make things work he We need to remember that secular affai have the mark of God upon them but t secular is always impermanent. We are cr tures of eternity. "This world has been goi from bad to worse since it took its eyes the next world" (Bishop Gerald H. K nedy).

Thus we declare our faith in a perso God, in a moral and purposeful universe, man as a child of God, and in a life af here, the hereafter.

BIBLICAL THEOLOGY AND PREACHING

Dr. Harold W. Tribble, president of Andover Newton Theological School, Newton, Mass.

The Bible remains the preacher's prima source book. All other literature is comme tary and illustration. Theology must ever the preacher's field of specialized study. is the orderly interpretation of the meani of God in and for the life of man, or it is rational statement and defense of religio The minister's task is to present the Chr tian message concerning God and Man such manner as to persuade people to c

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God with the whole mind, love Him the whole heart and serve Him with hole life. The increase in general ed- n adds to the difficulty and opportuni- f the minister. Laymen generally are g more theology today than at any in the recent past. This means that the ter must be at once both popular and und in his thought and message. He capture the interest of all ages and feed inds of the people upon the word of He must command the respect of the educated people in his community.

e present revival of interest in theology initely Biblical. Whether it is the Lun- an emphasis upon redeeming love, the tical stress upon revelation, or the gen- ecognition of the moral inadequacy of rn science and education, on all sides minds are being turned into paths of ht that lead to the scriptures of the nd New Testaments. This is encourag- ut it also lays upon the minister the sity of diligent and disciplined study. which he learned in college and semin- e must practice in daily research if his try is to have the creative quality of the ming power of Christ. The Bible was more popular than it is today, and yet professed Christians are ignorant of its tial message. The minister is always preacher and teacher. He must magnify hurch and interpret the Christian faith.

s important to understand the nature of Bible. It is not a catalogue of texts for ons to be used in arguing the claims of on. Nor is it a textbook of theology cited in emphasizing creedal orthodoxy. rather a guide book pointing the way to urce of true wisdom, it is the means of instruction to be employed by God Redeemer in molding the response of It is written truth that comes alive man receives it as the word of God. Christ is the creative center of the In Him all the paths cohere in one unity of revelation. His spirit breathes evelation into the mind and spirit of Final authority resides neither in the nor in the church, but in Jesus Christ iving Word and Reigning Lord. The er must proclaim Christ as the hope of orld and as the central message of the

he midst of conflicting ideologies the ian message affords the only philosophy that will meet the needs of one world. ruths concerning the Bible should be d today. One is its progressive revela- nd the other is its contemporaneousness. ogressive revelation is meant that hout the Bible there is a gradual un- of truth concerning God until it to its fulfillment in Jesus Christ. This alue to all parts of the Bible without ng that all the passages have equal ance. We worship not the God of the estament alone, but the God of both the Old and the New as revealed in Christ. When we say that the Bible is contemporaneous we say that its message fits our day. The God who spoke to Abraham, Moses, and Isaiah, speaks to our day. Our need is to hear His voice and understand His message and obey His will as revealed in Jesus Christ. Preaching serves that holy purpose. The world needs not fewer but more preachers, better educated ministers, more disciplined interpreters of the central message of the Bible.

THE AUTHORITY OF THE PREACHER

G. Ernest Thomas, minister of the Haddonfield, N. J., Methodist Church

No question is raised more frequently in this generation by the Protestant minister than the question of authority. Where can the preacher find an authority which is comparable to that which the clergy held in earlier centuries?

A small portion of Protestantism has tried to meet the need for authority by an aggressive dogmatism. It is distasteful to encounter. It warps the mind and shrivels the soul. Dogmatism as the basis for the authority of the preacher must inevitably fail. Protestantism is the promise that men are free. The shackles are no less painful if they are imposed by a theologian who prates of his orthodoxy. Dogmatism is no answer to the desire of the preacher for authority.

The true authority of the preacher is threefold. It is the authority of knowledge. The Christian faith stands the test of reason. It needs no apology when confronted by the scientific method; it needs only to be presented. In the early generations of American history the people listened gladly to the preacher because he was the best source of information in the community. He presented facts which people wanted to know. He was honored as a student as much as he was revered as a man of God.

The authority which is available to the preacher is that of a great enthusiasm. Enthusiasm is contagious. It carries people along with it. In this generation millions of people have gladly accepted the stern authority of the communist and fascist interpretations of life. There are other explanations of the hold which these philosophies have on human life, but one source of their authority is their enthusiasm.

The final source of the authority of the preacher comes in the realization of a great experience. A newspaper man has interpreted the results of such an experience in the novel "Cry, the Beloved Country." He has the Rev. Kumulo respond to the tribute made to his faithfulness by saying, "I am a weak and a sinful man, but God put his hands on me."

The authority of the preacher differs from that of the political dictator or the business tycoon. It rests, however, on a firmer foundation than either of these. Its worth has been tested in the crucible of experience since the Protestant Reformation and has proved itself valid. It offers the preacher the same encouragement which Christ gave to his ambassadors. It is the authority of a great experience interpreted enthusiastically and reasonably to a people who are in desperate need.

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Church Housekeeping

If you have finished fall housecleaning in your own home why not turn your attention to your church home? Every year for the past decade there has been an average of three fires a day in the churches of the United States. The annual loss in money alone has been about $5,000,000. This is not considering the sentimental and architectural value which cannot be computed and which is irreplacable.

The pathetic part of this story is that most of these fires could have been prevented if there had been a corps of good church housekeepers.

Just now many church furnaces are being started which have been out of use all summer. Knowing that the basement of your house is clean and in order, it might be interesting to look over your church basement, with, of course, the consent and assistance of the men! In one church basement a wooden box containing kindling wood was left too near the furnace. In another hot ashes were put in a wooden container.

All of these carelessnesses resulted in the destruction of churches, and are all things which would never be allowed in our homes. An inspection committee of church women could discover and remedy them if the men failed to undertake the task.

Here are some careless incidents for which women are directly responsible, actual happenings which resulted in burned churches and, in some cases, in loss of life. Wax for polishing a floor was being heated on a gas plate. It boiled over. Loss $32,000 and one life. An illuminating gas water heater was overlooked and left burning until the church was a heap of ashes.

This is not a pleasant picture and with Thanksgiving and Christmas approaching, the danger increases. At the risk of seeming to be unduly pessimistic, the story will be continued next week. But cheer up, the National Fire Protection Assn. has given us a list of simple preventatives with which the tale will end.

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